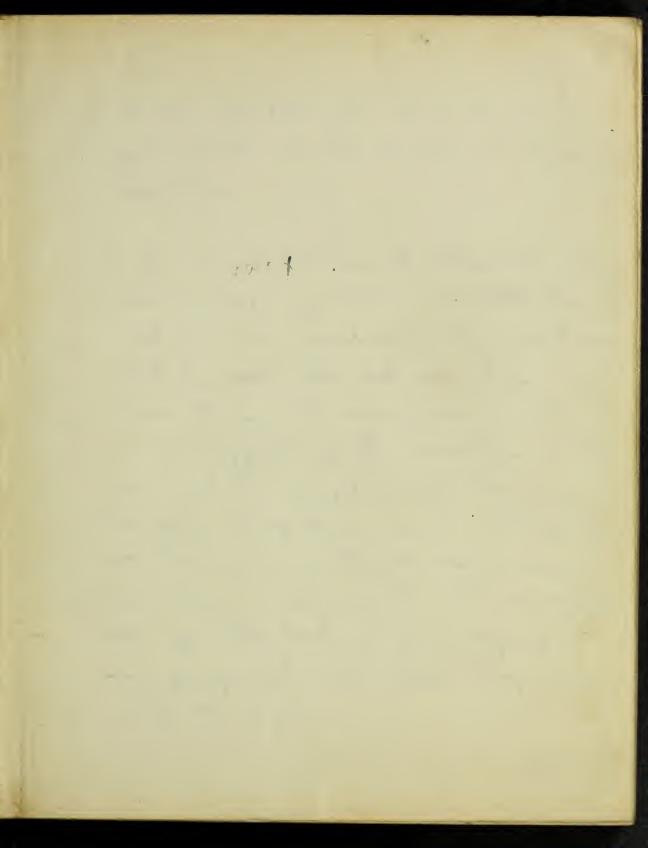
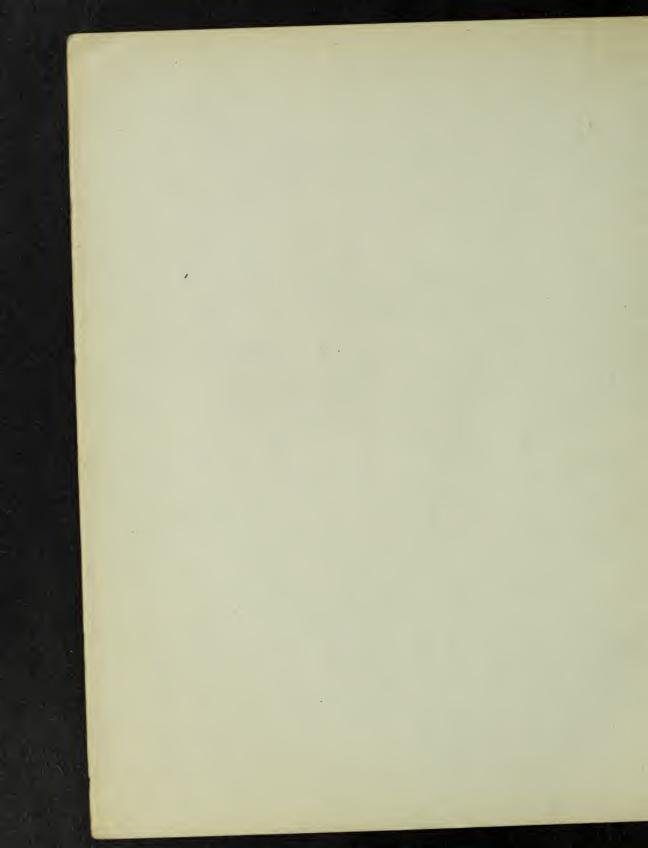


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Jan 6, 1930.





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Is an Organized Church Necessary to Religion?

By C. E. M. JOAD.

PROPOSE for the purpose of this article to assume the validity of what is known as religious experience. I assume, that is to say, that religious experience is not always and merely a projection of our hopes and wishes upon the empty canvas of the universe, but does, or at least ean, bring us in touch with and give us information about the nature of that universe.

Moreover, I shall hold that it can only receive effective interpretation on the further assumption that that with which we are in touch and about which we receive information, is (lack of space compels me to put the point erudely) another world. Beauty is an inhabitant of this world, and the apprehension of the artist is one of the avenues through which mankind approaches it; so, probably, are goodness and truth, but I should hold it to be at least possible that these three are merged in a further unity to which we give the name of deity. I should say that religious experience may be interpreted as a confused awareness of deity, so conceived, and that it has occurred most indubitably, so far as the evolution of our species has gone up to the present, in the religious mystics.

So much being presumed, I can proceed to the immediate subject of this article. The question now becomes: By what means are men enabled to enjoy religious experience so defined, and can they be assisted by becoming members of a religious organization such as a Church?" I will take the two parts of the question in turn.

It seems to me to be clear that it is not possible for one man to enable another to enjoy religious experience. Religious experience, if my hypothesis is correct, is a purely private and personal affair, as private and personal as the toothache. Now no man can convey to another what the experience of having the toothache is like unless it has been shared, in however slight a degree, by his auditor. In the same way and for the same reason the mysties are totally unable to convey to those who have no tineture of mystical experience what it is that excites them. To the ordinary man they seem with their talk of "a delieious desert" and "a dazzling darkness" to be merely babbling. He simply does not know what they are driving at. Language after all was invented to convey the meanings appropriate to this world; it Secondly, as the history of the Churches has shown, they matters of ritual and ceremony are a measure of the extent to which the outward and visible sign comes to transcend and obscure that which it signifies. For example, the controversy as to whether bread and wine is bread and wine or is body and blood, or whether mysteriously it both is and is not body and blood at the same time, is a good example of the dangers of symbolism. They divert interest to themselves and monopolize it. The interminable discussions and dissensions about symbols inevitably tend to obscure the thing symbolized

said that if true religious experience is such as I have postulated, a form of direct intercourse with another world, then it is not to be lightly come by. Is it, then, To turn to the second part of the question, it may be to be expected that men can achieve it without guidance know what they symbolize, in which event they become 🥦 itself, it the first place symbols are in fact meaningless unless you thing else, and then proceeding to experience that. If you cannot, then you will not know what the something conveyed by way of symbolism. All the Churches have used symbols, and it must be supposed that these are at There are, I think, two answers to this objection. In superfluous. If you can experience something directly, it is a mere waste of time trying to represent it by someelse which purports to represent it does in fact represent. Nevertheless, it may be objected, something can be Thus, if mysticism could give an account of least not meaningless to their congregations. would cease to be mysticism.

cannot be adapted to give information about another.

and enjoy it without assistance? And if guidance and assistance are necessary, should there not be an organized body whose business it is to supply them? Should there not in fact be a Church? The need for guidance and assistance I grant, but not of the organized body. happen to be a person who is aesthetically obtuse to the graphic arts. If I go round a picture gallery alone, I admire pictures for what they represent, and discover little or nothing for myself of the formal beauty in virtue of which they have value. But if somebody more knowledgeable than I takes me, as it were, by the aesthetic hand and points out to me structural patterns and harmonies of colour and line, my eyes are gradually opened, and I begin first to see and then to appreciate the significance of what has been explained to me—or, at least, I do so on occasion.

It is the same with religious experience. This, in my view, has been enjoyed in the fullest degree by those who have been able to apprehend the significance of the universe, just as my aesthetically knowledgeable friend apprehends the significance of the picture. These are the mystics, the precocious children of evolution, biological "sports" on the spiritual plane, who in virtue of their precocity can see further into the nature and meaning of things than ordinary men. And so seeing they may drop hints how to see as they do, but hints which, as I have said, are meaningful only to those who have already an

inkling of their meaning.

Mystical experience is the fruit of a serenity of soul which has learnt to see mundane affairs in their proper perspective. There is a certain discipline of the spirit and, it may be, of the body, by which this serenity of soul may be achieved, and something of this discipline and of its outcome may be learnt from the mystics by those who would follow in their steps. But it is learnt from individuals, from their writings and their sayings, not from an organized Church. Religious mystics have been the mest unorganizable of people, just because the only thing that seemed to them to matter was an incommunicable and an unorganizable thing. So completely, indeed, have they failed to realise the ideal of the model Churchman that their complete inability to understand the importance of the forms and ecremonies upon which the Churches in common with all organized bodies lay stress has usually got them into trouble with the ecclesiastical authorities.

If they have not brought men into touch with God, what has been the function of the Churches? In my view mainly social. They have been concerned less to introduce man to another world than to enable him to

harmony with the science of to-day will be out of harmony with that of to-morrow. Meanwhile intelligent men and women, left without a creed which can command the allegiance of their intelligences, are finding to their surprise that in order to enjoy religious experience it is

For this purpose it nas

necessary to provide him with certain beliefs as to the

governance of the universe. These beliefs

supernatural

have formed the basis of creeds and codes by which his

thought and conduct in this world have been regulated.

regarded as infallible. Thus the Churchmen have supplied

the place of ignorance by converting other men's con-

jectures into dogmas.

And in proportion as regulation of thought and conduct was regarded as important, so have the beliefs been

not necessary to have a ereed at all.

Creeds and dogmas belong to the infantile stage of religion. They are picturesque legends about the supernatural governance of the universe suitable to the child-hood of the race, which an adult generation will discard. The acids of modernity, to borrow a phrase of Walter Lippmann's, are likely to prove ultimately corrosive of all formulated beliefs, and will thus come to render the Churches which formulate them superfluous. But theil gradual fading out of the Churches will no more inhibit that kind of experience which religious men in all ages

Unfortunately, owing to a number of causes, of which the spread of education and science is the chief, people are ceasing to believe in the dogmas. A section of the Church endeavours to meet the situation by amending Church in such a way that they shall not conflict with what greeience has shown to be true. Uselessly, since a erecd in the

have enjoyed, than the lapsing of the Royal Academy will prevent men producing and enjoying great art. The evolution of religion in the future (if religion is to survive) will therefore be one in which the experience of the great mystics will increasingly become the experience of the man in the street.

Vision versus Church

By The Rev. Fr. C. C. MARTINDALE, S.J.

MR. JOAD, asking (in last week's Spectator) whether an "organized Church is necessary to religion," never really answered the question, for he at once substituted "religious experience" for "religion," whereas the two are different. Obviously plenty of men who have had "religious" experience have existed outside of "churches"; and plenty, to whom we would be sorry to deny the name "religious," deny that they have "experiences" worth talking about. As for "religious experience," Mr. Joad agrees that "mystics," biological "sports" with "precocious" minds, have "most indubitably" had it. What does it achieve for them, assuming its "validity," as he does? It puts them "in touch with" and "gives information about" the universe. What universe? All that in any sense exists? No. "Another" world, of which beauty and, "probably," truth and goodness are inhabitants, and these, "possibly" merging into one, are what the mystic has a "confused awareness" of, and, in that sense, he sees "deity." Can then the mystic, can Churches, help us towards a similar awareness, if we say we don't possess it?

Mystics, no: not unless we already have an inkling of it. To the ordinary man the mystic seems "totally" unable to express himself, to be "merely babbling," if not of green fields at least of "delicious deserts." You cannot explain toothache to a man who has never had it. (But if he has had earache, he at least knows what pain is, and can argue by analogy. And Mr. Joad, "aesthetically obtuse to the graphic arts," can be helped by an artist to appreciate a picture. We ordinary men, therefore, may cheer up. Perhaps more of us have our "inkling" than we imagine.)

But "organized churches" are as helpless as the Academy. Is symbolism, then, no use? No; either you know what the symbol means—then why use it ?—or you don't, and then it conveys nothing. . . . Why then have both ordinary men as well as mystics always used symbolism? Eliminate it, and you eliminate all mathematics, and, indeed, good manners! Obviously, it can lead from the more to the less obscure; be vehicle no less than veil.

fit into churches, as these have been less occupied with introducing men to that other world, than in making Turn the other cheek! For men usually slap us because they hold we attend too much to "heaven" and too little Apparently he can't do much world, is "inapplicable" to ours. Above all, he can't terms with this one. Have there then been no martyrs? to, say, housing. Mr. Joad thinks creeds and codes are Though his "serenity" of mind equips him with "Which world?" Not ours. The "only" thing that mattered to the mystic was the "incommunicable and unorganizable." His language, applicable to "another" a perspective for "mundane" things, again we the superficial; it provokes to research. But no! cries Mr. Joad. Symbols "inevitably" tend to obscure what they stand for. (His words are so violent! Totally;

for it would certainly be out of harmony with that of

a product of this-worldliness. Do not try, he warns us, to harmonize your creed with the "science" of to-day,

of the analogy of our purest knowledge of God than the merely; inevitably. We suspect them. They suggest Catholic Church? The intellectual map she can make of her doctrine of the Eucharist has certainly prevented reality succumbing to symbolism—the Eucharist is not the slapdash; even timidity as to one's thesis. Knock in reality, "tend" both ways; and where there is a Who has more strongly emphasized the doctrine good " illustration of Mr. Joad's thesis, but a bad one. your opponent out before he has time to think.) Symbols, strong intellectual control, symbols do not run amok, like, for example, Maeterlinck's, nor yet turn into mum-

human activities, which religion will not neglect, but

to-morrow. Well, only a Modernist values a thing because it is modern; eminent men of science seem to prefer, in their increasing humility, to speak of "my endlessly corrigible hypothesis" rather than of "laws of nature" rigidly fixed: and the Church is glad when hypothesis is no more confused with demonstration, and content when the hypothesis does not clash with her doctrine; but she does not dream of adapting the latter to suit the former. But, Mr. Joad thinks, this so fluid science and the "spread" of education are washing away the base's of those dogmas which belong to "the infantile stage" of religion, and are but "picturesque legends." can think of no instance of this happening; and I think poorly of modern education, especially qua "spread." But allowing that all dogma will liquefy, for what is Mr. Joad hoping? For the day when the experience of the Great Mystics will be that of the man in the street. What street? It would be awkward to have unorganizable mystics wandering down these streets of ours: and in their world there aren't any streets. Without noticing it Mr. Joad is desiring a synthesis between their experience and ours; he believes in a heaven, and would like to have some of it, after all, on earth.

Perhaps this makes up for what seems to us his first error—the absolute divorce which he places between the mystic's "world" and the "ordinary" one. His second mistake is to speak wholly in terms of our reaction towards "deity," and never of its action upon us. Meanwhile we are grateful that he does recognize that "further," indeed that "ultimate," which human nature can reason upon but analogically. This disavows materialism and mechanism. But only the inferior mystic puts that bridgeless chasm between the "two worlds." I doubt if the noblest Mohammedans or even Indians did; certainly St. Teresa and St. John of the Cross did not. Teresa would have bartered all her mystical experiences for the merit of one act of virtue; on her deathbed she murmured the Miserere for her sins and thanked God that she died a daughter of the Church. She could construe all her life's experience, "from holy water to the Trinity." She would have regarded one who had a "complete" inability to understand ecclesiastical forms as to that extent a defective. The great mystics, like her, have to recover from the paralysis of ecstasy; St. John compared ecstasies to a dislocation of the bones. Does Mr. Joad guess how scientifically mysticism has been studied, and how thin his thesis, insisting on incompatibilities, seems alongside of quite "popular" books like M. Bremond's Prayer and Poetry, or even M. Claudel's Soulier de Satin?

issue into anything that we may dare to flout. Hence religion is positive, constructive, and synthetizing. It concerns man's body, and puts right order into his instincts: a true ethic is possible, and stateable in a code. It disdains no emotions, though it subordinates them to right reason, and makes full use of reason, too. So there is full scope for a religious art (and symbolism) and for a right theology. Short of crippling mankind, religion must cater for his social instinct; hence religious societies, churches, are not only justifiable, but inevitable. And in all societies there is room for authority, and, as things are, all must contain some measure and sort of authority. And in proportion as we realize that man's possibilities are not exhausted by his normal functioning, we must be prepared for abnormal or super-normal

condemned the "flesh," and then relapsed into sensuality—not the Carmelite. Yet Mr. Joad does deprecate such chasms! He has said that on entering a church you left your intelligence in the porch. No more than on entering a lecture-room, you leave your morals in the vestibule! Man's total good estate ignores no element or activity of his nature in favour of one undefemable mystic function acting on a who-knows-what? You must always distrust a mystic who isn't beefy!

Religion can be called the totality of man's reaction upon his Ultimate, in response to the original activity of that Ultimate upon him. God, even defined as Mr. Joad defines Him (I think), may be the last thing our "experience" reaches, but is the first thing, in Himself, all along the line; nor can truth, goodness, and beauty

It was the Gnostic and the Manichee who cleft chasms,

will utilize and make perfect without dreaming of denying the validity of any of the others, each in its hierarchic place. This view seems to me to permit of far more men being truly "religious" than Mr. Joad's view does; and of the whole man being activated, developed, and made the most of, which does not happen if we split off religion from every faculty save one, even though that one be the "highest." This is not to "come to terms" with "this world," as though some compromise were implied, due to each side jettisoning something; nor is any condemnation of the "lower," as though it were "bad," involved; nor is any smudgy sort of fusion of parts being aimed at; but a true harmony and organic and vital unity is foreseen. To this "universal" view of religion, Catholic religion gives both approbation and assistance. God, prime agent in all departments, can, and we hold docs, offer spontaneous help in view of all those human departments. What is absolutely true and right affirms itself as true and right on every plane, in the measure and manner appropriate to what exists on that plane. Far, then, from a divine revelation being an incubus or inhibition, it is a stimulus; far from an "infallible Church" being patron of stagnation, it incites continually to what is both higher and more deep. Within the Church's doctrine exists a whole realm concerned with grace, with the supernatural, and, ultimately, with the beatific vision. All that Mr. Joad desires is included in that; far more than he has suggested is affirmed by it. I look in vain for anything ever asserted or surmised by anyone, in the line of truth and good, which is excluded from the theological system itself that the Catholic Faith has formed: you cannot add to it new "items"—they are there already. But since, under the tremendous dynamic impetus constantly given by the Church's "method," a deepening and a sublimation of knowledge and will are continually made accessible to each soul, there is nothing "final" in the sense of "dead" in the Res Catholica. "Duc nos quo tendimus," sang Aquinas, "ad Lucem quam inhabitas." Life, energy, tendency, purpose, vocation. Vision, thereforc, in such a whole, is in conflict with nothing at all. Vision versus Church is, for the Catholic, nonsense. Bishop Barnes, whose state of mind seems to me violently opposed to Mr. Joad's (for the Bishop is no philosopher, while Mr. Joad is a distinguished one), sweeps aside the supernatural as roughly as Mr. Joad wants to discard the contents, not merely the limitations, of our "natural": the Bishop cannot quite mock at mysticism, but is as nervous of it as Mr. Joad is enamoured of it. But the Vishop quite rightly holds that no doctrine, however per-rational, must ever be anti-rational: Mr. Joad,

The factor of th

I fear, does not yet admit that it can be anything else. Mr. Joad is on a far better track, and has advanced enormously farther than the Bishop has or can; for he must be seen as in search of what Catholics call the beatific vision, when, indeed, there will be no more popes or sacraments or ritual. But Catholics attach quite a real meaning to the "Resurrection of the Body," alike that of Christ, and that of each of us, and to the full formation of that Church which is nothing less than the Body of Him Who, having incorporated us into Himself, can truly be called the All in all.

The bud condition of the church is partly due to the warping & share of your a authority due to muis drive for your to the letter. The the organization were limited only to mitamy place for final worship like temple or calledals and not compelling men to fit this worship into any set forme, - pounding justed humbelge of all a allowing of the min hinds, that would be But ducher by vous of deine for power, have become roud (moul) and political institutions united of mens of proudy + laffing people to worship god sach in his own way.

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When romone makes me angry, do not retail or write a letter them. Clean out, unit, ogt some species. The ty to think not what are my rights a how to his in the wrong, but how can appeal to the but that is in him; how can I avoid mying what will imply that I trul he is a had lot on that I we though his game. Et lent Parlage not even with him for a few time. But always ty to appeal wally to his latter matine . not much in mole away that he can he a hypoente about it.

we shatter the chains of egotism and reduce ourselves to God. A drop in the ocean partakes of the greatness of its are a hundred years when compared with eternity? But if nothingness, we shall become all in all. To feel that we are something is to set up a barrier between God and ourselves. To cease feeling that we are something is to become one with parent, although it is unconscious of it. But it is dried up came to any one by practice. Truth can be cultivated as Humility is not and cannot be an observance by itself. It is a facet of Ahimsa (non-violence) or if you like a subliminary draft of the rules and regulations of Satyagraha Ashram was circulated among friends, one of whom, the late Sir Gurudas Banerji, suggested that humility should be accorded a place among the observances. This suggestion could not then be accepted for the same reason as I am mentioning here. But, although humility is not one of the observances, it is certainly as essential as, and perhaps even more, essential than any one of them. But, humility never division of it. But humility is not a quality capable of cultivation. It must become part of one's very nature. A pre-

etiquette. One man will sometimes prostrate himself before Humility must not be here confounded with manners or another, although his heart is full of bitterness against the latter. This is not humility but cunning. A man may repeat Ramanama (Diety's name) or say his beads all day long, and move in society like a sage; but if he is selfish at son is not himself conscious of his humility. Truth and the like perhaps admit of measurement but not humility. Inborn humility can never remain hidden and yet the man heart, he is not meek but only hypocritical A humble perhimself is unaware of its existence.

well as love. But to cultivate humility is tantamount to

cultivating hypocrisy.

good case in point. Our humility should go so far as for us The story of Vasishtha and Vishwamitra furnishes a very self to be something, one has taken leave of humility and set ances is mentally proud of keeping them, they will not only lose all value, but become a positive bane to society. Society to realize that we are as nothing. Directly one imagines oneat naught all one's observances. If a man who keeps observwill not appreciate them, and he himself will fail to reap any benefit out of them.

are nothing more than a mere atom in this universe. Our Humility spells the utter destruction of egoism. Only a little thought will suffice to convince us that all creatures existence as embodied beings is purely momentary; what

as soon as it enters upon an existence independent of the

has been in Hinduism. True humility means most strencannot afford to be an egotist. One who would sacrifice his As soon as we become one with the ocean in the shape of God, there is no more rest for us, nor indeed do we need not be attained by practice, but is a necessary concomitant of life for others has hardly time to reserve for himself a place uous and constant endeavor, entirely directed to the service of humanity. God is constantly performing action without separated from the ocean, but not for the drop in the ocean, rest any longer. This restlessness constitutes true rest. This We do not exaggerate when we say that life is a mere a proper fulfilment of the observances. A seeker after truth resting for a single moment. If we would serve Him or become one with Him, our activity must be as unwearied as His. There may be rest in store for the drop which is Such humility or sense of one's insignificance canin the sun. Inertia must not be mistaken for humility as it which knows no rest. The same is the case with ourselves. never-ceasing agitation holds the key to peace ineffable.

it some day all unawares while we are pursuing this, that thing that we have at the altar of humanity. This supreme state of total surrender is difficult to describe but not beyond many dedicated souls and may be attained by ourselves as well. This is the goal which we of the Satyagraha Ashram have set before ourselves; all our observances and activities and the other line of noble action. It has a disconcerting True humility therefore demands the sacrifice of everythe bounds of human experience. It has been attained by are calculated to assist us in reaching it. We shall reach knack of eluding pursuit if we make it an object of direct action,

GANDH

In revening my M.V.R. book must what Bupe has and (p. 11 mpsa) w humbly as the by probet, or the enterior re combination of qualities as being the me thing. Should not last day have spends for leveloping all there qualities in homering strength. I have devoted too much of it to few or any, perhaps. to alter I will with the must with drumgel. It wome slowly. They how her so tendly indden by from a diministy. Yet the important how him Commissions to far.

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pliability just now. But Its offert on the Congress, was worten groups of the others will be different. This shows that if you once the up to the money your and ideology of republishing, you are lost.

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with this is Br. shiplity o regnorance of real conditions in India. The R.T.C. delegates have been thoughty compted. I have up with a jolt after they get home.

desit a milital an allied is because the peace imposed by violence is not a psychological peace but a supposed conflict. It is therefore a psychological lie or untuith.

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The only sound my which those who rule power in this world can follow is to be more widnest learner your in the review of the people. To deput a pulling is middless.

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That book by Colbonne (Lamby the major Douglas sheeme) offite of value. Not many or a medical exchange or as a store of value or me my dea of money are a significal affects the room of water part. dany what would become of interest and Contra p. 297 " Hellento the veption andd myor Douglas analysis has been on the whole one of ourse silence. In tall this is a good sign. It were that + many counders that what he slands for a foundable analy to her went about. This wapon of denegard, drawn by Furna only agant former worthy of its shell,

is pulling the strongs in theorem, I being my difficult to bunch a man ant if he of our to stop onto the ing. Lot only is silve more pourful the contradiction, I is much refer. Hot dignite altests a crowd and the andervand buth my energy from the argument is roused vous for all to hem. Douglas release is one of extens poling to exterior administration, - quantitative in character. It has not touch the psychological difficulties of valuation & of false symbolism in money. How is he going to prevent the funcion from getting hold of the game or directing to But ilung is bring the first stop of opportion, after it come

Parlage the juvent stage in themen reme round because it is creating in holance between underty and agreeting maderney tends to expand undefin tely not only became of capitalistic greed frest also meanine of the opposition of mountain & mentific + technical Chought? If the min is alound then the posset is the unportant have o ". what I am doing now a what is my allitude more one more port or future. I am multing the future by my present allatude, mulhods and actions, for the future grown out of the present. So

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trucked. The Andres is well by more apt to Jam the Conquer . One thing I dralike whomat Socialism is that it tends to make everyone look to the four for everyling or to blame every defect outs gout. Pat unds melf-dependence & housty If the Indians reach agreement

of the Indians much agreement at the OUTC. It will be will will the ideas of their comments in India, which will republish the idea,

I alape on reason for ling modern spidening is the RRa which send the same food our wide wear, & punting & ads which get people to eat too much. Some angue that capitalism is good because it has rained the should of lung of all unline it, has population, has almost production Juding Willgarden (Tradatus Jogino-Philosophius, Horsout Brace 1922 p. 185. If by elementy is understood not

Jogino- Philosophius, Howant Brace 1922
p. 185. If by elevinty is understood not onless temporal duration but timeless—
was then be live eternally who lives in the greent. --- The solution of the riddle of life in your and time

lier outside space and time!

then it has a bearing on few. Few is always consend with the father. Since for the ground to you avoid most from.

Jan 18. Todays news makes it clear that Be hope that the RTC amounts will fool maybe Indian Silvale o Conquestre & dunce them from the movement. The Vuenay is talking bronzyd words about gondhis spentuality of then is talk of a Br. commison to India, conferences unth Janthi, release of political prisone, te. But the prisoners will not be released waters Jambli agrees to cooperate, . gandlin is too hem to be fooled. also the women are realistie. So also are the premate. gondlie of the Mahrens will not be fooled.

The changes proposed are not a real drawner became the my justy or what put of the firms is a Bro. hands. So also are defense, or owinding powers in an of disorder. That is to my one will allow I disorder to collect the tages a should proposed powers in the sollect the tages a should proposed powers in the sollect the tages a should proposed powers in the sollect the tages a should be should be solded in the sollect the tages a should be solded in the sollect the tages a should be solded in the sollect the tages a should be solded in the sollect the tages as a should be solded in the sollect the tages a should be solded in the sollect the tages as a should be solded in the sollect the tages as a should be solded in the sollect the tages as a should be solded in the sollect the tages as a should be solded in the sollect the tages as a should be solded in the sollect the tages as a should be solded in the sollect the tages as a should be solded in the sollect the tages as a should be solded in the sollect the tages as a should be solded in the sollect the tages as a should be solded in the sollect the tages as a should be solded in the sollect the tages as a should be solded in the sollect the tages as a should be solded in the sollect the tages are should be solded in the sollect the tages are should be solded in the sollect the tages are should be solded in the sollect the tages are should be solded in the sollect the tages are should be solded in the sollect the tages are should be solded in the sollect the tages are should be solded in the sollect the tages are should be solded in the sollect the tages are should be solded in the sollect the tages are should be solded in the sold

Shir Rao's amount that the sum proposeds are right for I whim I would be that the sum of the sum of

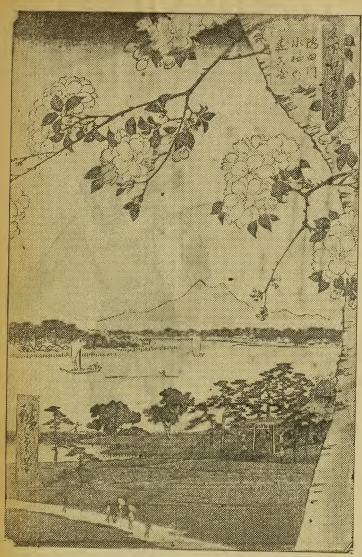
The Br. will try feating & pursuan fund. Then willington will be allowed to come in with repression of it will will be hard to change in Vicenzy & his honombedge of Indian character " derived from juvious experience. The in has your too day into I die for has to be conted off my fine words, Think Br. my offer an amounty but it would be on terms that Beyon would not agree to. V ways talk about Begins munity & spentially were emportually complet with his shout that gout would went to itered any revolutionary novement Print proposals not a "fine offer"!

In many ways the Smit syllen is wy like S. G. Revis Comming, with no steed allowed a thirty

The Pullage Brying solution of appling windling Polys socialism is the annual, but I so Buying way a tentent way to it.

1. self-dependence in recession of by, h V.M.

Keenes range that the problemal new blow the Ed off. That always comes by limited of romeone on top. The system at the top topples over of Is own her topleannes or reffrang. It is gute posselle that the Br. Cam done this in India, sidel by the Indian industrialists. Now the lid is of the peasants will serve the whole show. That was true also in



Courtesy of the Minneapolis Institute of Arts "Suijin Woods on the Sumida River," by Hiroshige.

Parlays the way anduguty of the many symbol adds to its power, putty jutt as unoualion a poety adds to the form of the poetry, & pully because of the consequent confinin it is save for bunkers to alme it o fool is all. -----/ I a the humandon unge to get they done sound, quest in elation to food clothing & lodging or own our punte offin? If stenty is the great o valoration of god the unportant thing or every soul relims for new life, my to the true the in the same of remember + Kanna, no person vally profits by the oppenense of another. I so, why hould the tender or expounder

people do not mentand? Keeping short on a see the Comorons inde almany.

Perlans stories are more effective

Palays stones are more effective by personaling prophe them languages augments, for the remaining that personal granger courts wore than tall.

put became it has man functions?

A postet bringe has man functions
but it is not andingrows in meaning.

But pulsages where the functions are
in part deling with stangible,

multiplisty of function creates sawing
with of maning also. If mather appeals

a world.

India a Ireland are not parallel cases for many reasons. (1) Indias populatron is voilly larger than Englands; (2) (2) Indian culture or history is for more different from that of England Chan was the case in I reland; (3) I down eronomic life is my different from Englands, lot so with booland; (4) the ideology of unduludion or capitalism the not premented India i as much as I reland; (5) the million of h V.R. is different; (6) the cultural aims of new India one so different from England; (7) I who is tropical; (8) the Indian alongto is a part of a much greater movement (pour dustine) the was the case of I sland's; (81 Engel has not get ashally offered as much as the del to I whend, so the templation to yield

is not so great; (9) benomledge of reland in England is make greater than two lidge of India; (10) Events in I want were Smoon immediately in England !! the English Comorning in Produce is more undequalent of England Clan was the case in Ireland; (12) the color of rune line I'd not guet in Ireland; (13) I reland was now so much a some of prince or of so much many to tryfund as India has heen; (14) the diminor of carte & religion & wealth in India bour her greater. (15) Indian have a underpred + deep votal buliq in the name of suffering a sample : (16) Resolution among I dien women is deeper; (17) I whim moment more commonly a prinfication.

Sapuris chat at and of NTC. is moreover.

He ringulyd the conquer movement inform

It started a all along. He has never (3)

rided on Braga. His form is claim a

shread but not build. He is an ex-

planter a sides with regland. It is among to questions were typical political warious.

people has been imposed upon them. how, 1930, they are voluntarily undergoing tapas. a great difference. Brease it is deliberate the improper power is great. The second of a common shall wife them.

I feel now that it is quite pointle that the the world with lies about I die world in the struggle learner more purely internal in I die. It will be romantet like the flood of lies about Russia.

"healthy from "of any event or of

any person or force.

Jours The financial proposeds of the RT (will not interest the Indian industrial and commented and comments. The older Morelene will spenderally love out.

Shoughing water a solver, "If opplying drops with more, it will not be a g. of at what price can be thembre with the clima, but of clima competing against him in the world water, and purhaps even in speak or time. It will be in an anomically different world. It looks as if the development of making is much the capital world. It will be worth the claims of these to piece.

It might be argued that the Indea movement of M.V. might, like the early Xim

moment, hast several hundred your before
mess. But X isnity were non-political,
open much more slowly, never wally started
until after X', death, had no political aim,
was in a much smaller country & so could not
spread so fact. Indians more related to its of alima
I alim police may have untilteded
bunds of rollers.

Rate prefer to eat the germ of the wheat o leave the bound, Helps their prolific sets.

Toj. D. Sapen has been flathendento

thereing he is a quest obtained in 160

count me the fits in India. This is

putly the of all the India delegates.

On. plan to contine the 'contact' in India,

i.e. heep up the fetting or cong fuling. They

all think they are surring the country. It is well for the Julius that they think so o help hid the he along. To will England he les prepared for the cracks. Enjoyed is spaning for time in which to pull her capital out of I adia on to get it rapely unseited absentine. If she can have 10 years she can save a lat & mentions the can imposed India unmensely of the Cope to pursue healf.

I feel that the fight to present the second to the secon intend is the ensure of capitalism. If Indian grant the meety of paging where they must granule the hind of order which will promote its calledin. also they must do as the bunkers my, for it is the Br. of foregre bankers who will gout new loans of the make the machinery go on, without new loans the madning or whatial plant to same the interest

will be lasting. a ting change of thought regulard. K Kladi, en ite olf depundeme, maker possible the ending of intent. also h V R in the I when anyon zemenhane intelia moder it possible to have intered a pulsape lungely and it. To work out the money problem, read up on theories of I I could not time in country, the only city job I would spendly one for would be at Cominge or Foreyth untilion but. The arbitration jule would be too appearing of show to start. The manual laborers food the

request of intend most human they by
most of it by their denumbions (in robbin
to should of attend, it, they know its
simbs. All above them in the ex. reals
hope to show on do show in I best toling
this do not condemn it.

atent you will have steers of white collens, a big spend believe wholeshe a whale of whale prices, or a spending, aproved at tops, and desphies a typomany by ac a polit meles, as a void injustice, class was.

in Bayer's Whali of VR are the west when they tank to whe organizations much to described, attach in printing, control the when the control the when the control the when the control when the control the when the control when it is

People make money grow by the device of interest, but trust does not grow muchanically like that.

by H. human be said that pulyers
one of Bapu's qualities of quantities
lies in his always quality turing
thought into action.

Open Waller - "Hum Vature in
Politics" pp. 44-52 and 270-274.

Still Little his 'The Great South'
Manualler by 1916. pp 297-302, 309,
314 in chap XII The Degeneration of Appineers,
p. 332-334, 350, 368.

working, the most upotent factor to be allowed for is quantitative limitation of one power of forming that hand of subconcerns and complete acquaintance with other human beings upon which ease of intersomme depends. I man may love his whole spines, but he only this those whose name and force he can recall unthant concione offal. If he is supplyed in a lower mutte two thousand the hands, and if his relation to no one of them 's more perment and postendar the his relation to any The there will be no one whom he can like. The number of lis fellows with whom a man can mantan eary personal intercome varies with indudual variations, with the conditions of work, and with the time which any body of workmen spend

together. Pulage it does not often speed eighty, and is normally about twenty attenty. I do not know of any imported attempt to organize melanical work in relation to that fact, though routines the masen of a gong system may accidentally depend on it. On american engineer rand, I was once told, that the only prese of und which he had throughly enjoyed was the making of the buy went Ruilwy, where each pres was placed on a expende work in the rea, and was evented by a small and reparate groups of men who came to know such fond many, if my more of comfort and contention is to be seemed, that the offereno

in such request and the men in which company or platon should be deliberately found into yourse, greatly multing about truty fine; and one of the expossible organize of a great humanu Company told me that he commenty aine at language proper of limity or that offices into ugular round enterence. Three Almountres are met meesful when , by an arrangement of college or domitories, the stitute are divided til somethat lunge grows, and of no among ment of the hind has her made my the authorities, clobe or chique in forme sometimes incommentate with other conditions of demable round life, montaneously make their appearance.

En Sund a copy of The great Southy to Kola Jan 25. Harold Ware rand Today that story Fad told time resulty tel le war so longer utended in automobiles, "Met's Edsel's job. I'm intended today in only 3 things, folk daning, extanues and Russia I we what was told me of Rusing, the Rusinus may be so wently from village life that they will prevent a beautony from forming & controlling them. The dudy my a culture to us beause. any of the personnel of admin elation is combattly changing. This has been so all along. For the some sensors they will pushably not

trislim maybe to spoil their we of leave, their man your, at direct the Purious have able him to the all he can about decentualization and what is the text wire of world?

when Muhing comes, talk with him re meditation of how I have calling is raving the

Muling thinks hundould has given a result pledge to the Br. I whim RTC subjects that he is going to get a significant that he is going to get a significant that the rest general shorter to give I die but to giv

But there we too many if & poulds in that. By a Jawaharlah will not accept that. Fragen is talling mostly so as not to be too hard with american agricion. He too, will seem to be ground. But he will not gine . Before he made his amount that and disoludione would go on, the debate in Park look plan & mandould confund that further openion would lower Br. prettye all own the world & prove transferrent taleamenty, & Boldwan & the Soland aguel, a Churchill was reproducted. To now the Ose. are carried in a butter tranger. If they we the roldien now they, will have & chap on a complete consorting and

go down still fuller.

on industraling of republic, the conditions of their was a validity, their part or many comies, how to critical and count them. It indust the whole their of truth of vality, of aprint, also words, much of conduct, many many, make of conduct, prophology, and, situal, many,

In order to master machinery in mut not not make a printed the capitalisms of a financial of stranger of stranger to the appealing to the soling to the first also come to have a positive, belief in qualities of life begand measurement, your of time.

I may that the enemy of anything is the idea of the moment. This would applied its show allians with rise.

I me seem why capitalism is wished in heaven it means appets

of life which count to means appets

That whataday of the hand of the water of the world would not trade of the world world the trade of the world world the trade of the world of the

of upper working done. !! Be will a part of

probably goodlie is apt as wanting to severally retire the maline. Brokelinke could at make the maline of applied - in. I'm must do undertained where o the limitation of the first of life.

The intellectual point of the problem of proverty was roland by machinery rational viction (sii. regist) and the development of all the paper instruments of credit, but the firm and problem part of the problem can set get him roland. Until the Proprio program, including VVR, is probably but for I who certainly rounded as a strong combabilism to industrialism in

N. V. R. is real immocense, some thinhall People want induded or family made and . Court hear man made homes a home decorations eller, or cholles. I yearing for udundulty. Controls though mong it are so for people to stike to mull reale ly a lean NVR It looks as of the Bre- bulians returnten were tragely in the Jack men, - wills hulis & remines & future progration. White gandlin's out of jul he will give dividion a aluse, enougemust and organ, framers and devotion to all the moment. He will claufy its meaning in the \$ minds of all Indiana and and thing men then mity. Probably be will be able to help the hunding whaten only a hilly, but we cannot tell. He will waln the husines were valin that their rainfing must be quater. Some of them my were for a time but must will realize that they will be wiren to ide the stome the to by to day t. I'm present well be quelend o non-payment of laps spread further & made finner. Whopther, Br. will love enough to shoulding layon - arily, the replaced of Charliel.

Feb 3. There will be a lot of Br mul

slugging at gandlie now, herome they find he is firm & can't be flathered, fooled or frightend: The Br. papers are all talling as of the longues were going to brouble under. The winds of falling to the thought . Br. pude makes them thul that their way is me to much. also it looks as if sapon had some went promue up has eleve. If the Congress were to stop now, the violent revolutionits would begin and the final result would be much more violent and more of a failure for I while they to go about

I importation the hamilton of uper-

YOU have never seen the world if you have not realized at an element of asceticism lies at the foundation of fe. You may expel it with the fork of reason or of lf-enjoyment, but being part of Nature herself it must be return. All the art of living lies in a fine mingling fetting go and holding in. The man who makes one or the other his exclusive aim in life will die before he has been begun to live.—HAVELOCK ELLIS.

Fuller Instations from John Just South which fix the growthety of informal sound intersome among a body of men ingaged in a common occupation also affect their confort while their work is being imputed, and indirectly the compact and officery of the impeter. I one originary as I from Time to time tum down, into the happiness a unhappines of the employees in a high commind human a government of u, pulupe the most frequent complaints him the work of fine hundred, a even a line.

others, must do so superficially. He home nothing of the life and character of the man before him, and mut judge by unimportant or conductal detail observed at the mount of majoration (in a much by the condition of a man's dether When much conditions, as a rehad teacher complained to me, only the course and more obvious forms of merces pry. -.. (other electron your). Little discomfort of are attempt to produce a good upusuon by alle work the good work!) p. 336 -- "The bust output, both of Happiness in the producer, and of the commodities and services which they produce, apparently now takes place when, perhaps from ten to thinky of the are vapornible

to a higher office, who knows his men without the effort of remembering them, who impires logally and even affection among then, wante, rether then your away a who deate by allowing the to be prinisled for a fault which was not any chamiles be will take the blame on lainey, and who in turn to know and trusted by those about him who are repositele for the general organization of langue Mrg J. 0.337 "In this definite tack of adjusting the values of the great Sound to the mullion of industrial man, one of the most unful ideas to be high before the mentos of an organization is the relyregard' of those who are to be organized an instant mus of preceiving

self-veget is, as I have get mid, mela ystem of mapetion and control as shall whole character and by his but work. Another in the can of the more un poland Julia office, is that degree of veryoution of the personal work and responsibility for which I whend I have sometime the begin - oration of Thought. But one is the me of the ording youngen or deal or leaster, more could be done than is now done to bring him with cousins contail with the remembers he does to the commenty, and herfore uls consume recognition of his own would worth. Each putular point and get the told effect on Happing

new might be large. --p. 348. " But the proution of men and more in the great Industry is only one of a multitude of problems in the great Society whom robution is best approached by the culture of Happiness, - --p 149 " Outside as well as minde the hours of andudual imployment, failures in the organizat production of trappiness are often due to the fact that "Dimin of Sulom" has been carried to a point where, in regard of some youtunders fruition, the man of monthed have too talle grown them to do for Happines, and a few expounded per rous los much, - --. p. 350, - The fact, again, that there is a Mean is me powers of forming intent argumentance, that it is a joy to know mayte people and a menunes to

lunor too many, affects not only the group organization of the Feat Industry, but also the life of the endestrul worker during the now stonly largeling intered between his work and his sleep. The young munich arleans a Maguran, or chule groundly home settles in a oneroomed bodging with a defeat of entimate amounton or in a great bond. ing home with an opens of it, while his factory or office, he may within know up one to speak to or have a hundred modding argumentances and no p. 568. ") [) ty to whe for myself a would justine of the would uplan which I should drive for "yourd and america, there comes before me a

sealection of those homegan lowers and unllages when everyone, the shaphupers and the atream, the rebool menter, the by who drow the just power, and the student dangliter of the undreger who took soul the polaloes, remul to seguit Chamselnes, to be capable of Happines as well as of pleasure and equilient, because they were von the hour in the ingloquent of all then foundlies. I can imagine under people learning to exploit the electric your from their waterfalls, and the minules in their mountains, without dividing themalues into deliminan ozed employers or officials, and equally Lehmanved 'hand'. But I reallest also that the way not and ranous of hornegran the depends on the

fat that parts, and autub, and. with a devotion which was not ducted by any formula of modingp. 297. But the continued youth of Collection depends on the continued offining and acceptability of the madining by which the collections will is accertained and inforced, and the dissatisfaction with the actual methods of democratic opresentation which) durand in my last book (Human Matine in Politics) seems also to be ") a partialer the mellods by while the less lager working - class voter is unduced to go to the poll an fell to an unevering extent to offend

against a vague but deep- realed reme of the terms on which alone men can line permanently together. L' Convaining for votes ! ---p-298 But most mun, of they are asked to use mystematically the influence gamed in religion or humaness or personal friendslip to make neighbor , who do not like to refuse , promise that they will vote for or against, my, Imperial Prefrom, are tilely to feel that the process is not quite fair, and that feeling & will probably be should they must. they must. "In the English where, mu the great Deform and of (1867 and 1884, commany has normally taken the form of the home to - home westation of whole sheets

by persone who are shangers to those whom they went. This is not felt to be unfin , but it is fell to be unpleasant. The men and women whow public yout compels them to oliey (the committee orders to do comversing) do so with a consisons hunding not so much from the middly prements and now feet, or from the reading, will matches that continuelly go ant of doorfrom the we that they are roundow offending against good namers. - ---. ho world that, in a worling does district politics are often looked upon the best hind of man, the man who been to timely, will not lovel go. as --. and us wonder that the

p 350

quartions which really interest publicins o reldom really interest the majority of her constituents. "The candidate limit, though, if he is inffreeently important, may be allowed to confine timely to the underste O egameration of Will and my leave the tetail work to others, yet often looks back on the declini as a period of interes moral discomfort. all his intuits men adapted ages ago to the on a maller reale, and to a more youten sons and less mechanical content with the fellows. He hates, in his moments of falique or degression, to that himself on the allention of thousands of were who despise him for doing is . I te would like to be

went or to speak his own thoughts in his own way. p. 309. If Syndicalism over became the sole bais of organization in the Just Society all their difficulties would remain, and other difficulties would has take place in the lindle ages. If the whole management, at my of manifestive al trade, but of fruge offine, religion, education, lette, and the Chomal fundios 1 a modern Etate, depended upon dedons in constituence counting of whole whether, thou elections would soon belong as male a maller of spendered while as the present total contests, while the months condidates would be equally

liable to arguing the insumenties of the platform. and homen mustertly the syndralist agetators had preside intuition, the value of they in a modern Syndredut state would throw all real promes into the hande of the men of calculation. heiter Indudalian, therefore, no Socializar, or Enducation, afford by themselves a ringle inffrent him for the Will Organization of the great Souty. It may be test no rotafalong Will-Organization of human beings with then present limitations, in a society or rowert a reals, is possible, and that we must williamsty choose either to live on a smiller reals, a to may for the advantages of the larger reals by combat die -

satisfaction with our relations to and other. But the effort of metty a letter Will-Organization than now that is I hast worth I Mis daing pointed and that control of anyer in some depends upon a genter social anomers than does the control of fear. Dr. Underson (3) of the humbon Buptests Thus. In. said that my muller NVR book fell down in that I did not show that m.V.N. to mytet not be destructive. But the reside on him of from any much. Big reale qualion my

this ive, tend to merene our rely consistences. But could the be done by other means, and, introspection of modifican?

Fountain of Life

The Impression and Comments of Havelock Ellis

Fountain of Life. Being the Impressions and Comments of Havelock Ellis. Illustrated. \$4.00. Boston and New York: Houghton Mifflin Company.

RIGINALLY published in three separate volumes, this series of "impressions and comments" is now issued as a single volume. embodying in the form of a journal, each paragraph dated, the English psychologist's attitude towards a variety of subjects. Some idea of its range may be gathered from the fact that the work includes accounts of his travel experiences in various parts of Europe, his thoughts regarding various eminent men, and his essays on such contrasting topics as the war, "the crowing cocks," "the English love of freedom," "symbolism of the pear," "the Old Testament," "fallacies of immortality," "the need of hell," "the poet's feet," "music and style," "the American Republic," "the coming of Spring," "vivisection," and "the impersonality of nature." At the same time there is not a paragraph-chapter in the book which is not informative and stimulating to read.

Mr. Ellis does readers the service of explaining why he came to peer into the "fountain of life" and write of its wonders in so original a way. With him, he tells us, "the sense of multiplicity and equivalence of phenomena, alike of what we call the 'soul' and what we call the external world," was of early appearance. When only sixteen years old he planned "a psychological drama," and among the fragments then actually written was one elaborating "the idea that life was manyfaceted," so that we are for ever losing

its radiant facets, dwelling in one. That conception, he says, is still his, and he points to the contents of this book in proof, calling them "single jets of the spirit which in their complexly interwoven sprays make up the fountain of life." And as to the supposition of his friends that he has seemed to place the search for truth on a lower plane than the revelation of beauty or the treasury of feeling, and has done this in spite of the fact that he has himself spent the greater part of his life in patiently searching for the truth, Mr. Ellis comments in the words, "It is so; and yet I can also say, with one of the most distinguished thinkers of the last century, who was engaged in a life-long and neverresolved search after truth, F. H. Bradley, that 'the stage of mere truth-seeking is transcended more or less in all, our lives,' though I would myself omit the 'mere.' We set out to search for truth, but in the end we find that we have ourselves been unknowingly creating truth, in this resembling again that familiar and significant symbol of our lives, the bee, which patiently extracts the nectar of the world, and yet is instinctively an artist, blending that nectar with its own substance and creating the things which are more precious than nectar."

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Great Moments in Freedo

Great Moments in Freedom. By Marience Lansing. \$2.50. Garden City Doubleday, Doran & Co., Inc.

AL kinds of freedom freedom freedom, political and real, mental and spito Freedom' are so Keller found langur fire, the spinning John Bunyan the national Bruce, Gr. Garibal

tory, contributes a pr THE THEORY OF HEAT-ENGINES, including the Action of Muscles. By J. S. HALDANE, F.R.S. $8\times5\frac{1}{2}$, xv. +120 pp. Oliver and Boyd. In his book, "Gases and Liquids," published in 1928, Dr. Haldane, while discussing the classical theory of reversible heat-engines, expressed views The dame of the Indian which provoked much adverse criticism. The object of the present book is to state "a good deal more simply and shortly" the main new points in his treatment of the theory of heat-engines, and to juines to lung home expand the theory of muscles as heat-engines. from the DET.C. my Haldane asserts that there is no longer any place for the conceptions of Carnot and Kelvin as to the possible thermal efficiency of heat-engines, and sets out concisely his reasons for holding so heterodox an opinion. He is convinced that most of the steam indicate that indicalengines and boilers at present in use are quite antiquate 1 in design, and looks forward to a great further development of the steam engine burning either solid coal or crude heavy oil. im to making headway among then pearanty. On. opins now show regret for the your of Congress , but now for the minds of my of the headers. handette quadion has tot patience ath gandhi. Note the attender reprinte No Soulet Br. people "lost patiene" ith goo. Washington Tuster from "Poetry of Mathemat. Day G. hur york 1929 P. 100, -- " ratio and proportion

constitute the road of meetings. They bring some of the speculative boldmen of poetry into measurement. Dependin on the mees and finners of much in the net of proportions, mongh of the John whimicality and infinite detail of nature is compet to make an impressive display, I me do not catch motion tall, me catch to path, and if we do not follow the path stop by steps, we follow it in leaps and bonds; if at the end it is no longer motion that we have, but rather its glad; that is good malheratus and good party. What really happens is a providing brandahon of consiste and, fact or experience into a set of abstract relations which are symbolized and ex

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ground in the servers that claim to describe our immerce. The symbols which effect this translation are value in proportions. The only endere there could be that the translations are accurate and the results line, would have to be formulated in the the proportion. By ratio and proportion our humbedge of the more stands or falls. --- Juntity or magnified a a property of things is a condemned result of analogical reasoning, luben me ash, how much? the answer we spret and are ratified with is a malle. natual metaphon. Fine ponde men that some physical object is to some aller plymed object (the shouldist menghat) as fine is to one.

When we ask for the certification of the standard, me go with John hung adams and the proportions that describe them. " But the unporland of quantity and meanment in hallenatus is habitually overestimated by the river tist and the rymen. States and proportions are by nomens all of mathematics. Just as pooling would be you indeed if it you only in "analogies, no mallending would be some more clumy and platetistinons than posts think it is I t calculated only in proportions. The conclusion is that if malhematics is now the proportions quantly is not all of the mullimatical object, but aller only one part: that arrests the numberity of two relations, one butween things and the Mu believe muchen. Example: De stance A a to distance B as 1 5 610. (2) Quantity is the condensation of an muliple. Example: Distime 15 is 10. The immed of the express an occult property: 10 is distance 15, or 10 is perfection: (3) a madime is a body the untion of whom parts are respondly proportioned, or a machine is a londy the relations believe whose parts are mila to the relations between under in a proportion. Example: The Lever. "(4) a screntific underment is a madine whose parts vary from

then states of rect or unform molion in proportion to force impressed from a lide. Hangle: the chemests halance. (5) a mentific law is an analogy or upten of analogies (allegon), which asserts that the relations, telmen things is milas to the relations between muchen, Example: I have is in equality under W,: Wz:: D,: Dz anuts that the whating believe the parts of reality are mulas to the relations between terms of (7) The natural universe is the things and their relation that

mathematical. E. g. Enolition. Orsa) P. 109. For the goet, faits, like words one symbols and browledge consists in the naight into
the symbolic relation. For him the world is a poem to be read. Its lame are the lame that govern his words. For the mathematician and suchet fact one to be reformed to pumples and canne I'm allegoued to respondence of his idea with the faits is the hull The world is a redwork of relations, which is formulae reflect." P. 140. The problem of elgle o to a deal meligent rather.

p. 148. He mention of huntons flupion calculus and of deibruter infunterend calculus was not usentially a revolt against convention, but rolling a fresh attempt to render symbols failliful to an ideal subject matter p. 162 -- " thatherenties is the round of relations as much : - - - Etyle is an unioning intress to the greener of a uption of abstanct velations among adjulius. - - - adjutines, and by adjulius man unds in general, come together, on they are not riging count, and therefore not words." ---8. 164-5 What i the difference between mallematics and poetry? I have how - - Brufly, the difference is this The mutheration see and deals with retalione; the post sees and deals

meth qualities. I metions and adjec tuns reputinly are the symbola which they operate. Mathemat. is is analytic, seemy wholes as nystems of relations; poetry is synthetic , seeing whole as supply qualities. I'm qualities that the post was an object to relations, my the attention. they med jungation. The relation that the mattentina wer are consiste and factual, mys the past. They mud appreciation and love. -- Both poet and mathematican relect and abshal what they see, and in that they are free mulo. Tomalines they, and almost always me, get confined taling relations for

qualities and qualities for relations. I'm "Brilly is the satural attitude of a threated ind. It amus from faligne and confinon. --p. 173. "The only method me have of solating the rymbol and articulating t with the idea is transformation by analogy, of which projection in groundly is a special case. We can take the word on the thing, and break it up into justs and my that the vilation of one part of the symbol to another is the rune of the relation of one part of the idea to another. Thus eve isolate and identify one whation in each, but the set of the symbol remines confund. Further, the andogy by which this is done is Isaly

another regular with the own confusions and nightenes. Withenties is as much a come of this as portry. In despair of explanation we are driven to new analogies or new uputolic statements and a mole till becomes a mountain of regulaciónes. · as a matter of fact no explanatron is medel. The comedency of symbol and idea is an import, a happy outcome for any intellectual proces. In place of upplacation there is continuous cutinum of symbola. Symbols one melaphons or condemned analogies. They may he expanded inte allegorial networks in which the relations my he distinguished and ale.

strated. Then more adequate symbols for their relations may be introduced by just or mathematicing a cutic gain strands try usulling formula and new relations are discovered and again symbolised. So goe the life of vacon from esthetic object to intellutual object, galleing prenon treames of unght for the ampresall. Injerial mentrat and man of action to use and enjoy. The extraordinary position and power of proportions in mathematis and the essential melaphoneal charter of poetry as the not mere arendents of huston, but the hey to an around dialettre of thought It i by expension of melaphon

that fact becomes intellight the world manuel, and the complex. the of exponent dended in langer digin and with the then the war is an analogical munal. p. 180 "mallumatics and poetly as form of thought have a culled expansioners. It me dungs within and lunger to p. 18 c. "Malhematics deals with relations, and party deals with qualities. a sphere results when me can see the relations holding series can be correlated, mattre-

notical functions find elementary value in qualities. Inalities find their relations the functions of mollanders. Whenever this happens, a uplen is recognized, and it takes on a quair-independence and reality. Often the effect in the Under is counting Bely The further expensions and the under assumptions are exproved and there is a verly point to thought in a motheristus - poetre allegen. The ment of the dang which it its best underente by scientific and religious allitude of mind . Consequently the best unlaphyrical citizens of molhematp. 183, is and postly is to be found in the drawn and the woul. I ragidy and county are the claime modes of tradment of their theme. Their analysis will exhibit it faither. The fundamental volvous in troughly are called hyperice and altitude of anogane or moling that aims from blindness in human value. The mond is the wentered consequence of that belindres and anogames, the vergance that the ground factor in a situation takes on man and his untree. There are moralute toms but the intellectualistic transformation is energy.

Thagir character must have

beside hyping, the unter of non. The quality is the exercise of the capacity to discour and inplimative clear ideas. It appears at fruit as a naive dealesse that makes it impossible to take for commitmes at the face value, and express tall in a brind of satureal question ing, much as that of sociation accomjunging it is a use of humor which condence and deputs wheremen fogs. at bottom it is a furth' that they are ideas to be deconered and a commetion that the tack is not very Det of rais and Don bingote are additional good example is bluden. Dramalis tagely mully ductous mile a chamber in some advanced slage when the dea is

in get, so that action is understood as aming to achieve to clarifica tion. This is the dualion quesanted the prologue. "action moves on exemplifying and expending the idea. Even at this point there are at least how possible interpretations of the events. One is held by the andrewe who usually know the outcome already. The other is that held by the hero who is possessed by of the ide to such an extent that he hunds up a separate stong or interpulation for limity in conformity with his ideal. Ements pole of and are turned to this account of the alchemy of his own rationality. The rituation

becomes complicated and lack event is changed with dramatur foreshadowing. The horo nes to his come in spite of the oppositions. His determination fuelly reaches desparation. this is the complustion of the reliations and the advent of hybris "at length his found with some timeral and manualably predicament. He must decide. Using all his intelled fromers he makes the only alemain pointly on his interpretation of the estration. This is the cines. In terms of mullematics and Justy, he down developed a upstern of relations, his idea, and the evants have supplied

Pn.

a consequeding ut of qualities. "Events some faster and pile themselves high or either wide of his chosen path. They wow have there is no turning back them. Finally they treat and all is min with no compensating commentance. This is the remend of commendance and calactrophe The rounded sphere of apparent moves is a a housand pieces. "Then't he has the time quality of many there is a recognition of what he has ing houd. They comes the still mall

voice in the calm following the Unuder and the sandlymake, the voice of a god speaking not woods of july or reverge, but the decrees of neurity on his retration and his idea. Protte are Unoun mon a vacter background trans he had enviraged, the doings of fate. In these dreves there is light and the her wagines himself his of law that are not for yesterday today or tomorrow, but for always. "This pattern is the fresh wins of life. It is the method of their and one viewe, Istoy and philosophy. In it poetry becomes culturen of

the grack appropriate of it had been humanitie in the main. The Jule tragin two was a typical man isolated and projected on a background of fats. The late uddle age and the Renorman multituted radiual object for the heres of meanons handles, the experiments in the laboratory. They put much objects under controlled conditions, whodred untificial complications, and wanted for the fale. The anied experiment is the crisis of an allement to rationaline experience, that is, to fose it into our analogues. . Pugation and resognation are now called elimination of file lignoth.

eser and verification. The slight is rigrificant, but the essential hage fallen of tragedy is tell p. 197. "It is said that the function of theology has always here & quintualize try racraments, that is, to discour and formulate them ugulodie function of to adme popular belief in their cannol office any to proper states. The function of philosophical cultures is to intellectualize mention method Und is, to descover and formulate Is upubolie ngupuana and to reduce popular belig in it offering to its proper status. with yould to the multolie fune. tion of nieme and to conclusions,

at great it can only be said that they are wavening shadows of those clear and district ideas without which experience as neither good no time. Then present multimetral and poetre embodements on internations of none mel munotality. pr. 186-7 "Trapely prouds by analogy and homogenous substitution in the rationalizing thought of the was. Events on prepared, controlled willed interpreted, so as to be consistent with the idea a hypothesia. The direction of expansion is integration and grandity. It rule in a commissione catastrophe and jungation. Coming seme to provide another melted, a It proceeds by wide warration and

heterogeneous substitution. Every time in the action marks are mountainen discound, a plan gone wrong, a plat-Inde sendred paradopeal, a primiple there is ofposion have also, but in the phase of discummation and dia timeline making. The hero of a country none, so that all the draw may have aged apportunity for conflict and continual purgation. I a good country every dra must be deflated and purged by the ordered of laughter. Of course there are many lends of country and type depending or some one of the types of betergeneous substitution. They is the pure hand on weehal weekhelon

the meetical jobs ranging from Jup- thick to fareical humon baced on mustilutions of achons for words or ideas. Finally, there is the county of manners hard on the substitution of ideas. This can be Illustrated in maller alies . -- . The maltenatical result is, or in the coundy of literature, a claufication and definition of the properties of the iles molend. --p. 195 " -- Brot of us Ime with the mytime of poetry and mathematics in our heads which makes our understanding melodrandre. Our communities and one valism are reldon punged. One reason for This is that men is being preached to us before it is inderstood by the preachers. We apply it willout will all a will out

the inaloguement of many injurious and compelling a restalment or revision on a supplement.

wet its consolition teteren qualities and has intellectually come trying to writer. It has overloaded and wenter of them. The trying of W. condition is minuted. Proper this yells only to get Br., a not to yells only to get Br., a not to does solve that equal for minus. Br. is intellectually topid of prince.

what have the anarches to say about seule of organization Fel gandlis speech to the would at ellehalad & the gram to make rult townson is a wonderful challenge to got . If they and the leaders it woils to domprime with Some at al. of and the ffet on the I die delegates will be had. If they do not anest the trader, at will he had for the police morale. " they are rough with the crowds it you'd any chance of Jandhi offer. Polyne som bout official will spill the ham. I have will he an andrew of probably 100,000, The duplay of the affection of the would

It Browning + allahand, will wrong the

Thought will go all am I him will produce the moment in many . The product the will for tag of the police will be love to have

me hadito in some districts. They will make a part of the wity, as well as the hunding.

The offset of the speak on the medium will gradually being than to the organ I think. Producty By has issued now ablend to handle which we have altered to have in the will be a stone of the willipse. There will be a stone of the willipse.

Sure des strand in about yeomatine rates if they people concertable upon them, pulsage this is one reason why much many has power so rapidly of recent gred is hard on the idea that quantitatine relationships one the most important. a mutoh. Those are useful slaturely, but min. Importance should rouly be hard on magnitude, hume magnitude is

Importance should rankly be hand on smagnitude, hereme mysethade is a purely relation of fair. In any well appropriates of matter, of energy, of electrons, of thoughts, of pulmy. A village can be appropriate to a village can be appropriate to the appropriate t

and happy than a city. we on minoragin wall there is no limit to walking of muchand terms. It's all a y, of commonwers

"The audential of a writer must be examined in assering his endence but not in weighing his arguments."

It is just promised that the moderne was of credit to of meding looms has been colored get people into the tradit of action. This would applied partly may Roding rundwate or industrialists are so willing to accept the straining promises noted of demanding action. But commise to bring; the chief reason.

But this growth of credit (promises) hadrone up with the talky-talky of promises.

do one work (action) and one meanings enjoyment of yout, ant, mine, it. also one babit of reading of having of life also grown intellectualism

Es that of a man of action, is profoundly healthy in prophelogical way, makes life whole, - acting out our ideals, not just talling, reading a uniting.

yearine from Mandonald & (he dine th),
it count go much faither than the
public proposals, for Mandonald o
Brildian both agreed that in your
to I die all paties must minution
a until font. That cold not be
I was with went pledges by Mac.

Bapus reguest to Vivering is a moster stroke. Young will refree fort of Vienna did I he would ruin polin morale; if he does not do it his refusal will commince hundreds of thousands of Indians that the Butish use of the words "peace" and justice" is absolutely appointed. the Hundreds of thousands have sure there police yourses gradually it is being ground into the belief of most Indian that the Br. care more for trade the for justice or life of others; that they are many their was of words have consequence with fil deads. The gout being built on prestige is me to med. The Mr. are compelled to more ahead in the road of force of threat & meetings. To go back now would creek the morale of the Osc. Civil Service in I die a aliente strong support in England. It the going forward wantably

ends all Indian coop, aftert from a few landlords, nines or wattly men. Even the industrialists are driving away. The Myst allengt to create a hundre wester, But that would work for the when are so along in Purpole, the hot is all anti-Bi, & a large much of unuling in Sund are auti Br. Muching of Bengal are noty pointy whether

a midial a more cimbration the

It is amoning to ree how all the us. I determ one from Sondon, in comment to garden.

In Be would just on the rement my man to present my

Feb 9 The Be talk about the "muse" of the Indian boun for \$17,000,000 shows they were removed about it, also I relieve me lower.

Feb 10. The Prince of Wales trip to S. Amer.
in as a super supermin backpe to tower the
prestige of royalty of thereby to weather the
compine.

It is intenting to use how caulious the

Conservative support of the R.T.C. plan is getting. Baldroin Counts I to the federal idea, - no more. I whally as the recitance in I who wereares and the failure of the RT.C. becomes completely manifest, Christills group will gain strugth. At point and terlamby night after the Dit. C. all parties in England, Except the Churchill . I.P. groups, are determined to maintain a united front re I dia. They don't my so openly, I but that is usly they are not lunning out the dalor party. also because the failing of the R.T.C. must be put as much as possible upon Solver. If the Churchell group grown large enough to clampede the believes, - and the manchester Judian impationer with Jandhi malac it sem possible, - Jaba my get charled out in Equal or earlier.

Then there will be a swapping of horses in the middle of the tream. Partings the Communitive will went to want with ways get through deflated and the trades Despute and all smarculated. Then they could be rough at home as well as in India. Perhaps it will depend a good deal on the mult of the s. american draw for trade. If that is museful, then they will must to go ahead, but if it fails then they would rather let Jahre continue to trem the odium. altogether I think it probable that balon will day in, but if a great wome of fear goes over the county, the Commentions may come in. Butish firmul control is called Indian culit , the support of 13 of the Bram is alled " I dian defence; divide and will is alled " moteton of months. an eary surroument for trade is called

"peace" a "public trangmenty".

although wellage life is limiting intellectually, it is promitted that other ways beinds constant travel, and trade to increase the reope and remitinity of consciousness. The old Indian contact principles is a playing and taken and principles is a playing to all principles of appeals of appeals in a spirit in all principles of appeals of a spirit is another.

an I dien white. hw.F. has entire underlyung pop-anti Br. Punjule has many hading
muchine with Compass, and the Sibbs should
anti Br. Sud has many prominent muchine
in congress. U.P. also. Brugal Mahamulans
are mostly poor cultivators who have no com

of their exploiters. The mass of Muslims are more prosperous in the inighted part of the Project than is the one elsewhere

The only real claim to goods that a money tolung but actually modered on the surviving actually medered on the surviving apalitude on credit for such services. The realization of human with will induce younger people to any the toad of old worm out people a model. But we should thadily hup weight a carring people trust.

Ital wave told me that most of our beas about what faming developed in not counting. Palages the matter of not topins or crop rotation all apply there. But in day faming they have to apply. What his here cropped

that are yeld. Therefore collective

One varon why tagon thinks that India
can take on madining is because he is
a zemindan and i does not see it from a
poor mais point of wew. He does not
valine the danger. Yet waster
including when him shudden a resoil
with disput.

To my that makine have no more would character than slower for instance, is not wholly the personal hear his stamps and hear his stamps and more cultime and hear his stamps and more cultime arrowalione in other more just hearing of this fait.

with, perhaps, a minimum of ma tiecs. of India as a backward country, But apparently Gaudhi does not favor what we should call progress; he wants political freedom for India, but evidently he is not willing that India should develop a complex economic life such as we have in western na-

This impression of Gandhi's reactionism is not removed by a dis-cussion, in the form of letters, hetween Richard B. Gregg, an American interpreter or reporter of Gandhi's philosophy, and Upton Sinclair, the famous Socialist nov-clist and propagandist. Mr. as he suggests of Sinclair, we are Gregg, who lives in Boston and is preparing an American edition of book about Gandhi and the Indian situation, intimales that the leader is not finally and utterly committed to an anti machine social philosophy; yet the upshot of his remarks is that Gandhi now has a definite, if perhaps a tentative, attitude of hos-tility toward machinery. Sinclair points out persistently, in his interesting correspondence with Mr. Gregg, that it is not machinery but the exploitive use of machinery which is responsible for the evils of our industrial civilization,

Machinery and Violence

We are indebted to Sinclair for copies of these letters and we are sure that readers of The Freeman will find matter for thought in the essential features of this dis russion, which raises fundamental Mr. Gregg adds: questions about social methods and, on Mr. Gregg's part, suggests an attitude which must seem ordinarily to the western mind bizarre and archaic but which is least interesting. The essence of the debate is stated very suc-cinctly by Sinclair in the following paragraph:

I should like to try to convince you that there is nothing necessarily violent about large scate industrial eiganization. The violence comes from the fact that the great organizations are privately owned and used for exploiting slaves, but there is no reason in the world why a great organization should not be used for exploit when we own it connectively.

Gandhi's utterances an unscien-tific attitude of dislike toward ory for bringing this industrialmachinery. Gandhi has seen fit to ism into harmony with the ideal challenge-to what an extent it of common welfare. Throughout does not clearly appear-the value the correspondence Sinclair and of the mechanical civilization of the western world and to uphoid civilization, as at present owned as its more desirable opposite a and managed, is burdened with mode of hand labor very serious injuries and injuschinery in use. We have thought deeper: it is, namely, whether a machine civilization, complex sojudging it by western standards cial organization and mass proof industrial and social develop- duction are in the long run really consistent with the greatest happiness for mankind.

India—a Different Culture

Mr. Gregg has spent n number of years in India, in close association with Gandhi and his followers, and he has been drawn into an intense sympathy with a viewpoint which seems to us primitive. His argument for this viewpoint is sometimes ingentiating, and he does an important contrast of ocial ideals, although we do not loo thoroughly trained in the westconception of culture. Of course we also know that among social-minded economic thinkers is is still a debatable question whether the benefits of the machine (or the machine civilization) outweigh or can in the future outweigh its injuries. Mr. Gregg quotes Stuarl Chase as concluding, at the end of his book on Man and the that the machine civilization under its present management hirts mair niore than it helps him but that, wisely controlled and with the machines made to perform their full potential serrice to man, the benefits can show a favorable balance

After stating that he had, be fore going to India, a number of years of intimate experience as a personnel worker in studying and dealing with industrial relations,

My Indian experience compelled me to revise all my previous thinking and reexamine all my earlier assumptions, concepts, attitudes and ways of thinking. It was the greatest experience and education of my life. When you get into an entirely different enture and environment and five all the detailed items of life with people whose initial assumptions are all different from your own, and go on doing that for several years, letting it all soak into all your pores and senses, not as a speciator as the English do, but as all your pores and senses, not as a spectator as the English do, but os a trusted companion and equal—I can tell you you learn a lot, provided you go in order to learn and ready to junk all the old stuff.

I'm not against machinery 2: such, but I do think that its present development along with capitalish.

Are the ideas of Gaudhi, nationalist leader of the non-violently rebelling masses of India, reactionary in some important respects? This has been the question asked, and most generally answered in the affirmative, by liberals in America who are in full sympathy with the Indian movement for independence but who have seen in certain of Gandhi's utterances an unscientialist. Throughout also more important at the present.

would put it, a lighter machine terms. burden. It is scarcely conceiva ble, however, that western civili zation could be persuaded to throw its machinery (or a good portion heap and go back to simpler forms of production. We do not see that such a course would be intelligent even if it were (as it is not) possible. If it could be esnot) possible. If it could be es-tablished to the complete satis-faction of thinking people that a society with much less machinery, with a considerably reduced machine technique, would be superior to the present one-how, even so, could such a change be accom-Frankly, the idea seems fantastic to us. We have the machinery and its possibilities human welfare are cudless. What else can or should we reasonably do except, as Sinclair says, "think our way through" the industrial dilenima in which we find our-selves? Consider, at this point, the following further statement of Sinclair's position in the contro-

versy:

You say, "I am not against machinery as such, but I do think that its present development along with rapitalism constitutes an overhead burden which is too much for man's present morat, social and psychological development to bear." This is exactly my own thesis and leaves no more to be said, except that I would make it more emphatic. I would say that machinery is the necessary that is of mass culture, and of any democratic civilization, but that everything depends upon its being taken out of private hands. If it is left in private hands it will destroy all civilization and send us back to barbarism. That is why I am a Socialist, and why I think your failing to call yourself a Socialist is due simply to some misunderstanding as to what Socialism is a seek. ing to call yourself a Socialist is due simply to some misunderstanding as to what Socialism is or seeks. I use the word Socialism in a broad way. I am ready to consider any form of socialized ownership and controt of industry. All I want to do is to do away with the use of machinery to exploit labor, and to view to some control public organics. give to some central public organism the power to adjust prices, to guarantee to the workers the full value of their product, and to scrape the parasites off the social body. Call it by any name you please, and I will not quarrel with you.

You say that you think Socialism present is too much "a matter of terior organization and attempted ifts of external power," but that shifts of external power." but that is simply because you have not put your heart into the movement. There may be some narrow Socialists who think only about political machinery, but taking the movement as a whole it is a work of propaganda and education to change the mind of the community and win it from the ideal of individual greed to the ideal of cooperation and brotherhood. Until we get that change of ideal, we certainly cannot get any change of political machinery. The reason we have to deal with "exterior things" is because food, clothing and shelter are all exterior things, and yet be some narrow Socialists who sro all exterior things, and yet necessary; and our problem is to devise a way by which they may be distributed justly instead of by eco-

Old Culture and New

In his next comment, Mr. Gregg hows-at least that seems the plain interpretation of his words -that he is pretty well in the embrace of an anti-machine psychology and that he has been allured by the ideal of a primi-tive industrial society (although "primitive" and "industrial" seem,

it ts not correct to say that men are becoming slaves to machines. But 1 do think they are partial slaves to the ideas or confusion of ideas that lie behind and underneath Ideas that lie behind and inderneath machines and out of which machinery grew. Or to put it another way: we do not yet see and understand the full implications and realts of machines and the machine tochnique. It is all cloudy and confused on the one hand by our lack of clarity as to the limitations and meaning of science, and on the other hand by the fog of capitalism and its associated set of motives and its underlying psychological attitude and assumptions.

But my years in India certainly

I most beartily agree with but in my present state of ignorance I felthat its method and practice is too superficial, a matter of exterior or ganization and attempted shifts of external power. The real change must be much deeper. After it is established, or perhaps moving along at the same time, Socialism may be the answer. The real thing that seems to be more fundamental seems also more important at the present.

Can We Scrap the Mackines?

There is nothing to show clearly (at least in this correspondence) what is the "deeper and more fundamental change" which Mr. Gregg believes we must have, other than Socialism or a system of socialized control. One infers from his remark about machinery—that it is too much of an "overhead burden" for man as he now is constituted—that Mr. Gregg's belief is that we should have less machinery or, as he would put it, a lighter machine burden. It is scarcely conceiva—

An Ideal of the Past

When Mr. Gregg says that we do not yet understand the machine and its effects and that we do not understand "the limitations and meaning of science," he is less profound than, at a casual he might appear to be. In a way he states a platitude-of course we haven't arrived at nor the machine, in the sense that we haven't reached a final, complete understanding of life. know, however, that science is the true method of acquiring knowledge about the world and about ourselves; and we know the machine is the true method of quering the limitations of nature creating an abundance wealth for mankind. Does Mr. Gregg mean to suggest that there goes beyond "the limitations of science"? There is grown the hint that he has absorbed a good deal of Indian mysticism, as is implied for instance in his oppo sition of the terms "spiritual" and "Intellectual." Again, does Mr. "Intellectual." Again, does Mr. Gregg think or can he show that any other method excepting machine production assures mankind the conquest over nature and the immense opportunities of wealth and leisure and culture in the richest sense, opportunities which are essential to a great civiliza-

We do not understand the nonmachine culture of India and China, says Mr. Gregg, and he emphasizes particularly "the flavor and meaning of a civilization" which may be discovered by living among the Ghinese (or the Indian) peasants. But historically we know where to place this sort of culture and we understand it very well indeed. The culture which Mr. Gregg praises is very similar, in material aspects it is identical with, the life which western Europe knew in the sevenleenth and eighteenth centuries It is essentially the culture of a people which has not developed in the arts of industry but which has remained at a semi-primitive

should look for culture and civili- ilization. ration, in the important meaning of the terms, among the Ghinese peasants. We have no wish to stressing that point, Mr. Gregg of our age are to be colved by going forward rather than back. shades into myeticism.

Civilization and the Machine

Infer from his language that Mr. Greeks got it by means of slavent from the philosophy. That is, we believe, a fair inference from his following venture into ideotogical abstraction:

The question of machinery is one which nobody in the world has yet mastered, in my opinion, at least of the properties of the sake of argument, that India in her present the existence of lelsure. The Greeks got it by means of slavent from the machine and "hack to nature" in America or in any highly developed nation of the great princes of findia get it by highly developed nation of the great princes of an enormous population." Mr. Greeg counters the sake of argument, that India in her present primitive stage may either accept prim The question of machinery is one of hand labor of an enormous which nobody in the world has yet nonzetered, in my opinion, at least of far as I have seen I know I am still wreatling with it. I think of imate of India there is necessarily that reality is not interesting.

than in the temperate zone; but this seems to us a poor rejoinder. as it begs the question of the vast difference between primitive and civilized leisure. It to not aimply a question of the leisure the Indtan masses may have-but have they the wealth or the means of wealth which will afford them a rich material culture and, on that basis, a rich intellectual and thing artistic culture? Mr. Gregg can-not evade this vital point, and great indeed he admits the "appalling been poverty" of the Indian people.

Granted that this poverty is not DEBU relieved but in some ways is accopy centuated by British rule, it remains none the less true that at bottom the Indian masses cannot which escape poverty under their primitive conditions and with their coormous population. Take away exploitation of British rule, and take away also the exploitaartic tion of the native Indian princes, and it would still be impossible for the Indian masses to enjoy anything near the standard of living which is possible under a machine civilization. The wealth The wealth must be created before the people can enjoy it-and exactly the vital problem of machine civilization is the assurance of wide common participation in the benefits of industry

and tion

Although Mr. Gregg is persuasive when he points out that India cannot readily undertake the gigantic task of developing a machine industry, still it is quite another thing to cultivate a deliberate philosophy of antagonism to the machine. That seems plain reactionism. In developing a movement of independent hand weaving among the Indian masses, Gandhi may he delivering an ef fective tactical stroke against British imperialism; hut it can he only a temporary expedient and very deceptive and futile one when coupled with an anti-machine philosophy-unless, indeed, India as a whole really prefers to stay in the primitive stage of society.

Primitive vs. Pragressive Culture

We suspect that Mr. Gregg prefork or tends to prefer—a kind of primitivism or what he would probably call "the simple life." He says: "I am convinced that linman nature is so infinitely rich and adaptable that there is no such thing as only one right way of life for everyone." We cannot of life for everyone." quarrel with that statement: would not deny the right of other individuals and of other nations or races to follow a method of life cutively different; primitive life may exist side by side with highly Industrialized and cultured Mr. Gregg reminds us the Chinese and Indian peasants have not been modernized nor machinized, but they linger in condition which the western world outgrew more than a century ago.

They have, Mr. Gregg reminds us, their ample folklore and folk singing and the old village life, before the English invasion, provided (says Mr. Gregg) for a rudimentary education. We recognize the picture of primitive cul which can matched by a multitude of examples in history. Of course a race does not need to have machines in order to possess a culture; while primitive culture, in India for or China or among the American Mon redmen of several centuries ago irre or among the early pre-civilized thr Greeks, has its simple, attractive pile features, it is not comparable with the vast, powerful, intellectual and swon It is idle to tell us that we practical culture of modern civ. the

peasants. We have no wish to stressing that point, Mr. Gregg with live, materially nor culturally, like is correct enough. But if India rich Chinese peasants. It seems that follows the paths of progress, then or particularly follows the paths of progress, then or paths of paths of progress, then or paths of paths o of centuries for his ideal way of what America's problem is today. living; but we are not minded Our machine civilization is marvelto go back with him; the problems ously and richly an advance upon all previous civillzations, whether they were more or less primitive. ward. There is even the suggest it is, that is to say, an advance tion that possibly the Ghinese in its best features and it is the peasant has a culture equal to or problem of our age to disseminate maybe superior to the culture of these best features securely Bertrand Russell. We trust that throughout every section of sofeatures securely we shall be pardoned for saying, ciety. It is impossible to draw not at all rudely however, that this even faintly the outlines of a is an eccentric notion which great and significant future for mankind without the powerful g basis of scientific machine production. And whether or not India Sinclair very forcibly expresses develops the use of machinery—e main truth involved in this granted, for the sake of argu-

was

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American Freeman

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The Fighting Paper

The Freemon Army

November 1, 1930

3ig Hoover Special Edition!

HARD TIMES MAKE DESPERATE VICTIMS

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In discussing crime, too much is usually said about heredity and morais and laws-and not enough attention is given to the economic background of crime. Yet it is an indisputable fact that crimes flourish in a period of severe economic depression.

Watch the newspapers this You will see many reports of robberies, hotdups and that category of crimes which is most obviously attributable to economic pres-Out of poverty innumerable petty crimes flow, as also more serious crimes. and even major crimes. When men are desperate, they do not think about morals or

In a larger yet an equally scientific sense all, or virtually all, crime has an eco-nomic or social basis. As a rule those who are known as professional criminals. and those whose criminat operations are too loosely blamed upon heredity, are the products of bad social conditions. They have been reared in an almosphere of sordid poverty on the one hand or, on the other hand, in an atmosphere of recklessly easy temptations to quick and dishonest wealth.

Fair living conditions for all would do away with most

Again we say: Keep your eyes on the coming winter's news and reflect on the relaship and crime.

IS POISONING MORAL?

This is not an idle question. in view of the poisoning of alcohol by governmental order so that it shall not be fit to drink as a beverage—or, as has frequently been the case, its use as a hoverage shall mean serious injury or death for the user. Yes, poisoning has been a recognized factive of our Christian government in its enforcement of Prohibition. There has been a good deal of outraged criticism made against this widespread, debi-crafe use of poison in the imposition of an alleged mora reform—but the government has persisted in spite of the criticism. Prohibition has created much crime, but we should call this governmental poisoning one of the worst of its crimes.

Knowing the government's record as a poisoner, we are frankly suspicious concerning the epidemic ing painful. Gen. 3:16. of "jakefoot" paralysis which has swept over the country, leaving swept over the country, leaving that it is wrong and foolish to thousands of orlpples in its wake. kill. Remember this the next time These men have been stricken by you read a newspaper or magazine a partial and very pitiable particle ou The Folly of Pachsm. alysis, usually in the arms and legs, by the orlinking of Jamaica lieve in progress that it wants ginger. Chemists so far have been the benefits of progress to be unable to identify this poison. save only to say that it is of a child 365 days in the rear. metallic nature. Furthermore, there has been no conclusive proof as to the origin of this poisoning. A number of wholesale druggists ol have been arrested for distributit ing the drug, which has long been recognized and familiarly in use ro- for medical purposes. It has also been used as a drink for intoxicaice tion. Obviously both innocent and ite so-called "guilty" drinkers have ten run the risk of serious poisoning. A few drinks, it seems, are sufficient to cause a very dreadful God in nature, he means that he naralysis. There has not yet been sees nature and indulges in the as paralysis. There has not yet been endiscovered a cure for this malady.

Anyone pondering on the "jake loot" mystery, and bearing in to ag. foot' mind the governmental record of rest to the poor. relentless poisoning, must strongly like. suspect that here is another illusof tration of Prohibition fanaticism A LITTLE thinking is a danger out work. For what concelvable out thing-for the bank-shooter og at work. object would wholesale drugglets who prey upon the credulity of are have for polsoning this drug men.

which is in sommon use? It is men.

The clear enough and logical enough: Power is greedy. Greed is powthat these drugglets would be in it. It is a violous africe.

product. Jamaica ginger is not an outlawed drug. It has been an outlawed drug. It has been legally manufactured and sold. though estensibly (and of course in many instances genuinely) sold only for medicinal use. Would manufacturing druggists be so foolish, indeed so insune. as to make and distribute a poisonous product, which would mean not only an enormous loss of trade when the nature of the product was discovered but which would tead, as it has led, to the major scandal of the "jakefoot" epdomic and to a public outery and to government prosecution? It doesn't seem reasonable, nor does it seem at all convincing to speak accidental poisoning of such a large quantity of the drug.

It does not appear that the quantities of the poisoned drug came from a single source. The upidemic of paralysis was wide-spread. It is not a frilling episode but a large and smister situation. It is serious enough that the government has taken action: it has conducted a long and pretentious investigation it has tentions investigation; it has brought charges against a number of wholesale drug companies. But is the government sincere or is this another hypocritical move in the ominous Prohibition game?

We do not know that the gov ernment is responsible for the sig-nificantly extensive poisoning of Jamaica ginger. We cannot prove that government officials resorted in this instance, as notoriously they have in other instances, to this vicious measure as a pun-ishment for the "crime" of drinking. But we have an acute sus picion. We try reasonably to ex plain the epidemic of "jakefoot" paralysis, and we are brought back forcibly to a reminder of the government's vast poisoning record. It is ghostly, it is insanc. But have these not appeared as inevitable features of Problems in the control of the co Prohibition and government ty

BIBLE ELEVATES WOMAN?

Woman should be in subjection because Eve was deceived. 1 Tim.

"Thy desire shall be to thy busband and he shall rule over thee."

Gen. 3:16.
"Wives, submit yourselves to your own husbands." Col. 3:18. "Let your women keep silence in the churches . . . they are communded to be under obedience. And if they will learn anything, tet them ask their husbands at home.' I Cor 14:84-5. Motherhood is sinful: double

o. if the baby is a girl. Lev. 12

God purposely makes childbear-

A PACIPIST is one who believes

So FULLY does The Freeman be hared by every man, woman and

THE PREACHER speaks of "the longing for eternal life." said that everybody wishes to but off dying for a few years he would be nearer the truth.

A PATRIOT is one who believes that murder is a noble act when It is committed on a large scale

WHEN A MAN says that he sees whim of calling it God.

WE ARE TOLO that Jesus offered So we supposo that Hoover could be called Christ-

A LITTLE thinking is a danger-

terested solely in turning out a pure, certainly a non-poisonous, On November 29 The Freeman's **Entire Issue Gives Exposure of President Hoover's Record!**

We have decided that the best thing The American Freeman can now do for the cause of social-political enlightenment in the United States is to come out with a complete, detailed, devastating exposure of the record of President Hoover. Our readers know from past experience what a Special Edition of The Freeman means-it is our favorite fighting strategy. We have been giving considerable attention to Mr. Hoover recently, but that has been only a preparation for the grand effort. Now we are ready to announce a Hoover Special Edition, every line of which will deal ably and uncompromisingly with the history of affairs in this country since Herbert Hoover took the oath of office as President on March 4, 1929. We shall devote our entire issue of November 29 to this Hoover Special Edition.

Every feature of the Hoover administration will be recorded and analyzed in this Special Edition-and you can take our word for it that we shall not try to be polite in our recital of the facts! It will be an unanswerable attack upon this capitalistic bluffer in the White House. It will show, not merely in general terms nor in arguments, but in the definite, concrete, undeniable record-in the actual story of political and economic and international events-what kind of a President Herbert Hoover has been and is. The bulk of this Special Edition will be given simply to the chronicle, in its various chapters, of what Herbert Hoover has said and done. Hoover "the Great Engineer" will be condemned by his own career in the White House. He is condemned by that record and it will be our task to bring together in this Special Edition of The Freeman the full and damning proof of this record—to bring together into one compact hody of evidence the story of Hoover the Fatuous Failure-and to debunk completely this most wretched administration of American affairs.

. It will be the task of The Freeman Army—of the loyal readers of The American Freeman -to work up an enormous special circulation for this Hoover Special Edition. This Special Edition will be more fundamental and far-reaching in its importance than any Special Edition we bave ever issued. It will be a great and serious and arousing message to the American people. We shall expose not merely Hoover the man, showing what a false bubble his pre-White House reputation was and how utterly incompetent he is for the job of the Presidency; we shall do even more than set forth in plain and conclusive terms the itemized record of Hoover's failure in the White House; above all. and defining all, we shall expnse the weakness and fallacy of the social and political philosophy upon which Hoover and his like rely and show how this philosophy is necessarily a hetrayal of the American people. It will be the task of The Freeman, in this Hoover Special Edition, to show not only the detailed failure of Hoover but also the reasons why he has been such a tremendons, terrific failure. Not only Hoover, but also the conditions that are back of Hoover and that are more important than any individual, will be immasked and held fearlessly to the light in this Special Edition on November 29.

Get the date clearly in mind-November 29-and begin immediately the performance of your part in this vital program of political-social enlightenment. Begin now—the moment you read this announcement—to rush in orders for this Special Edition. Use one or all three of the special circulation methods which have made our past Special Editions so successful. Rush orders for bundles of 50 or more copies of the Hoover Special Edition, at the rate of 2 cents per copy. Send us lists of 50 or more names-men and women you wish particularly to reach with this message-at the rate of 2 cents per copy. Or if you prefer not to use either of these methods, then you have only to send us \$1 and instruct us to mail 50 copies of this Hoover Special Edition to good names in our possession; or \$2 for 100 copies; or as many copies as you can possibly order, at the regular rate of 2 cents per copy. These three methods are designed to accommodate every reader's preference in the kind of propaganda work he can most readily do-the point is that every reader should do his best, with one of these methods, to give us a rousing circulation for the Hoover Special Edition on November 29. Make this a Special Edition that will stir intense discussion from one end of America to the other. Join with us in the biggest crusade that has yet been attempted in debunking the disgraceful and futile and mocking administration of Hoover "the Great Engineer."

We want to remind the American people in this Special Edition of Hoover's campaign promises and how they have been broken; of the spectacle of stupid and helpless failure which Hoover presented after the stock market crash in October, 1929; of the false statements that Hoover has made, month after month, about the economic crisis—and how those false statements were shown up by events; of the farce conducted in London during the so-called "naval limitations" conference: of the brazen political deal which Hoover tried to engineer in his appointment of the reactionary Judge Parker to the United States Supreme Court; of the incompetency and insincerity which Hoover showed all along in dealing with the tariff problem and how finally the worst tariff in years was loaded upon the backs of the American people; of the crude attempt hy the Hoover administration to deceive the people with an official lie about the extent of unemployment—in short, our Hoover Special Edition will be a scathing, detailed, relentless survey of the Hoover administration from March 4, 1929, until November 29, 1930.

We shall crowd this Special Edition of November 29 with the facts about Hoover. It is the task of you readers and members of The Freeman Army to secure a big, effective circulation for this Hoover Special Edition. Use one or all three of the methods which we have explained and which are again explained in the blank below.

Use This Blank for Hoover Special Edition!

The American Freeman, Girard, Kansas

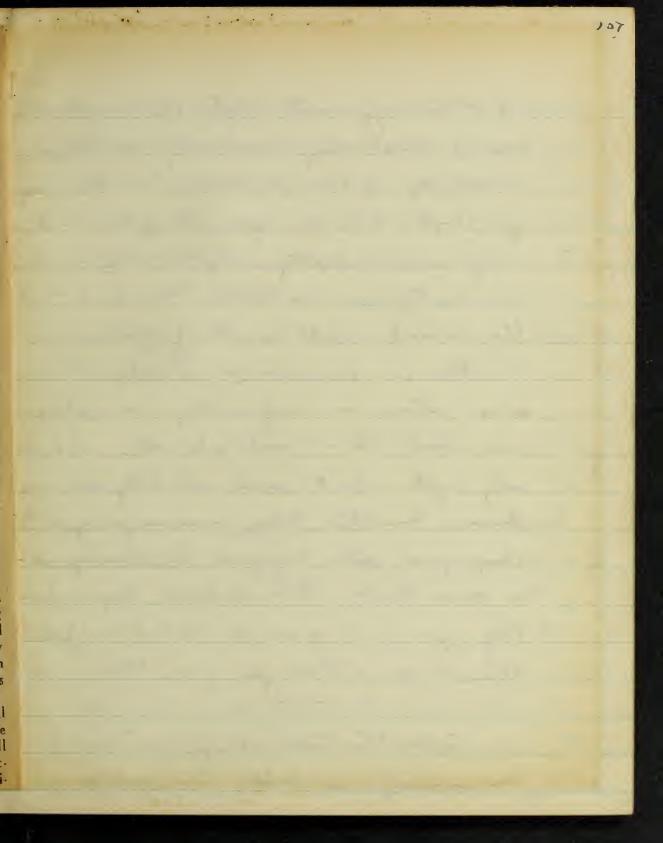
I agree with you that now is the time to publish a full and devastating exposure of the administration of Herbert Hoover. I want to do my part in making the Hoover Special Edition of November 29 a rousing success. I am using the method marked below

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Name	Address Address
Cite	State



new of muching mentally destroys simplisty of living, Stokes would say yer, but it is one job to grow and congres completely. Surplisty and complexity are relative terms, and the much and sport of man are limites in power a completely. Even one atom is infinitely complex of we should to investigate it. If we my get, but om bodily reme, have limits, the amount is yet hat they can also here to dranged to ofme to be shoulded by celon they . They can ident. yet there is a danger for the marses. all the talk about failure of

democracy is really the failure of

large-wall organization. Could be perfectly

demonstra in mull with, amonged

ats big with on a non-courine, nonmulationstre, non- pendius big organization,

lease integralians are chiefly reportation.

Perhaps central administration thanks in

portations to taken to take the second of the sec

File 10. From Edward Thompson article in tought's Atrenton it looks as if Br. had pledyd has support to the Primes and monthly to fight the Congress, so as to make it look like a civil war. Voy well, let it he a civil war; get Ar.V.R. will win and Britain will love. If it comes to civil was Br will love has take my having. Thompson while reference to the I will returned. But he

will find that the parallel does not hold. His talk about the struggle lasting several years indicates a lione that gandhi will die before it is over. Is todays ine of the price of solver a bribe to Indian luxines men to call off the bayealt? Thomprows tath about Indian lusines was not being willing to frame the movement any longer has no weight Find, many well continue to do so. Serol, the movement has got so for among parants that it doesn't need framing. Finally be overlooke the power of the women, who will follow Jandhi. hompson evidently thinks that Churchills crowd are pretty strong. They will merease their shoughts when the longress him down the settlement.

Then if they and their confiers in Colutta get noing small they will drive various Indian into the Copper camp. Certainly the RT. C. is no much for the purent, o :: Churchelor to came all get "I told you so."

The prediction that the Br. would to knowing

the modules would go to and un w. Juli looks as of it were true, a Charlie's comment on it way. Those Julians who take the Br. wide will tend more a mone to the only of the wealthy a bundowing class, a there I will become a class was like Ruina. Brailsford prophered that dely would men a present result.) Thank so too. Buting will love all the \$ 25,000,000 he muted in I whim they year, as well as the salie amounts. If framed properts unquere this spring in the out of the world that will trul to make Butan cody o anogust in I die. The Printed will begin

was to flotte them a organize in I dia to play very ornerly with the hadeales , s. there much the latter my plainty in the eyes of the people as pro- Butish, Gardles calling for Jarphan 4 sentin books as if he did not trust Sapren. Some is too hand, also gondlin wants to get the Mahasalda to feel that he have given then the utural consideration, + he repets Satu. Saite at Cent has some hourt frank about the formul side. Perhaps it will dray on till har 13 till a muling of the Congress Italy. That would solding the ration still fulling, of the recommendation of the Working Con plus the real of the younger war would put across the descrip for residence. That would probably also seme to hup the volut

revolutionains out of their tuties for at least auther year.

D. Mudainga mites "Polities rightly

Capt fiddell Hat in his "The Newless of 1914-1918 page " the new French philosophy of war, by its preorupation with the word element, had become now and nove separated from the inseparable multiple factors." Home maleid factors have a more than a factor of their own, or are at level a republic of more of their own, or are at level a republic of more of their own, or are at level a republic of more of their own, or are at level a republic of more of their own, or are at level a republic of more of their own, or are at level a republic of more of their own, or are at level a republic of more of their own, or are at level a republic of more of a subject of more of their own, or are at level a republic of more of subject of more of their own, or are at level a republic of more of subject of more of their own.

In interpreting Hongrow's remarks in The monitor we should remarked that he has got his information from Indian lalegates who wanted to reem more in portant and influential them they wally are; that he has been living in the folice druoplan of Soudon entragene; that Souda information in official circles is aground of most of the facts of the prout Indian introtion, as testified to Brailford & as enhantly menently is; also that Thompson's judgment has her show to be bad on mumerous oceasions, also has judgment of I down character. he doubt what he says reflects the soulish plan; but it does not prome that things will happen 20. Even so clever a find on Tig Bahada Sapra is storped when it comes to Gandhi og shown by his remelet the press, at allababad. Also apparents Sapru laz altered tis view commentat upon relunny to India, in se the beliefed But in Soudon wanted so much to have their plan of the Indian broductes the armous of the Indian broductes of Pinner at face value and forget how the prestige of their men has been thought dropping since last

hot only is thompson's personal

John to poor a his indenteding of

goodlis and the Congress way histed,

but also all the Dr. how have melalus

on most of their graving short the

moment for the goat year. It is

thus that probably that there was a great

large in I his that England would be

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I walles was a shadwing of effort, the

I walles are always so mady to believe well

of surgene & then faith a goodness is so mulaballe. But the refund of the Verenzy to unestigate the proline onlings will shock the Indians deeply, underding some of the St. T. C. deligates. So they will now steel their meants again and senew the struggle; the time being stronger on the trageout and the tax refuels. another mustake by thousand is in testing out the I ich andogy. 2 Ima Sachi wrote about it is the mummer, and it is unwood that he is close to truck ould; & sine ofthe governdents have referred to English the I wish analogy, I think lots of the are builting on it. But it will not hold Agine I when collow will magnetes are not mind by the boysett but are making

good money on Swadeshi sales, as shown by the and of Indian raw collon commend. again, the rich analogy does not hold, as Thompson implied, heaves the new gout has not yet been established in India & cannot be for many months , and were took hummhile the openion goes on and is openly dwelled o ouslighted by Bulain. I am they are ving Indian police I williers, but that decine no one either in or out of I die. It is not get a coul was because there is no Indian authority against whom Congress is Muggling. and none of an get established, for any the time the funewall is ready, the grown & will of Indian Moderate & Mushing to work it will have so greatly weathered the the One will not done hand one

Parlage buth control arises out of technological unemployment, - is a well of the meeting process come for the people to control it, willage by

because its oppressors despise it & mistrust it, but because IT DESPISES & MISTRUSTS ITSELF

ENRY FORD is not one of the Drifter's major prophets, but his recent comment on age is wise enough to bear much repeating. After saying that he preferred workers between thirty-five and sixty years of age because of their greater stability and experience, and that he would not exclude those beyond sixty who could still do their work, he made this comment: "It is usual to associate age with years only because so many men and women somewhere along in what is called middle age stop trying. They let themselves be old."

Bernard Shaw

people is that part of any nation that does not know what it wants." To this may be added the reflection that "the Government of any country is that part of the people which the book reminds us of one of Hegel's pet sayings: "The Mr. Kuno tells us "What Japan Wants." The title of

I I were ground advice on handling I would want to malude the following: -Transport: - tishets, benthe, classes, toolets washing, place on bout and case, vernoation in during room by quides of time tables, Food: Relaments. Choice of food, taking food with you Personal hygiene: toolets toolle launch launche constigution nou throat fends, discharge à depentage, etc. Jodgrugs Holels Clathes Sevanta Shoppin Book gluns Dunions; - misie, mucans, etc. Rose allitudes. I mut in book se inexponsability of hig organisation and money. The Br. are bulling on the I will analogy to I while not only in the hope that familially

mill become a de Valera, o that the hiroline
provinces will become an Wester, but
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also on the theory that a group of comment
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capitalism o trade, o amade the serolutrouts. Dands it impere for capitalism of

But there are some executial differences

that spoil that. There are no religious

differences buttom Indian States and Br. India,

at there were buttomer Whater and S. Ireland.

Whoter was industrialized of S. Ireland much.

There is no make difference buttoner Propose

Sind, hw F & E. Brugal and the soil of

India is not as buttomer they I die

State and Br. India, In Indust the

incomplables were circled, but not so in

India is I a India the qualed some of them

all, mouly & politically, is with the meson calables & even of he die his belessing carrie on. In Ireland, it was Iways a much more purely political changgle an legland of the revious part was only medental as for as most people's minds went, But in India the shought, has become more aconomic vally the political. In India the striggte is a part of the great according transmer and is far laper in Is implications the the trick stagglewers. The I when struggle was color of row factors that were absent on the rich party. Then was no roual revolution even alternated a I reland, but that is distinctly are elevent on India. India comes after the Russian success, I reland was before it & so lacked slagny power. In I would the general

capitalute, middle clase element mes show, where in India that element of Europeanied & stongly capitalistic would is politically weals. In the I wife druggle the more walnut jungson confide the Jose to look for tool heatel of c In I reland the violence of the revolutioners made slight contract with that of the gout, let in I whim the contract belower the Datyppelis is so my great that it lents yout prestige much more. The war violence of Sugagnation is more Thoughy wenters from them was the moleme of the Just. Gardin is more clever and also were proposed politice. ion them aron any of the Visit leading. The Indian danggle comes at a time when bur prestige is lover, and formeral strength

less than at the time of the I wish always of the mode portion in India, in the says of the outside world, is much weaken than it was a I reland.

mony is so poor a meanine that any enterpine which makes profit our a long period of time may be some that it is hamped to have

The 15. Gondhis both down downed as

give today it carried out, would mean
cutting down I him gout revenue by 21.90

for opine o rolt, plus a lot more for
cloth, - probably a total of 25.90. The

Very word and to this. If he did

it would mean arming the wealthy
of I have for more, on imme top, and
thereby anthry down this whatevery

Cho Congres + Baguis bankerants could go on dutant by dutant, alley down and revenue & coneding the mil prece by june or shought grounds of jutin. The people now have grind their comage, a count how to ansel their night, Ving want ague also become it would lut Somewhire. The de will have myport of I udian will me, became the continued publishing of forige doth will anhance their rules. The Br. ligure, opium and cloth unterests are so very pomerful in English inne incles of the Foreign a Titie office, and the Br. med hade so much that the Young would not dare offend them. Churchill's would are getting stronger, & England despendely

needs more trade. Such a program would give Indian musser 9 politices ample practice in opposition, and the work would probably be extended to other one goods. yet ruenoy's refusal will be had for England morally, both in India and outede, because of. beguns and opinion. Bendes, all this was mughly an essential mining up in amount to a g. ly a remespere correspondent. g well talk a lot more than that to the very. Judhis demands also mean vidoralion of all confineated ands a property. That would run police morale, and the morale of all the provind governor and district officers who have pulling amounted that the perents would never get there ands back.

Tabel? Porhaps Britain is going to the gold standard. If she drope it, it will uput would aconomies pully Godly, o in the mingue India may although troubled by a few home En the evenings were of gandlin, thinks be will stand from . Mughe the dispatches are only giving us put of it, having be will not juld no as to make him seem buchurous. Perhaps it will hopepen as happened in S. africa, England make a pledge of them indating it and the shinggle starting all over, that been on a more until have because Englands perfidy will be Englishman "wont" to do, it is what their is impossible for it to function bountly and justly.

Re Symbolism ou Emait Jones "Papers on Prycho-analysis Chap. VIII also Ch XL. Coles a symbolism of Gold, sa French's Collected Papers Vol II (3) Chiral Paper

Tryput Brunow of John Hydrin thicks

that when X refund to condemn the

women taken a chiltery, it was became he

too was not without in in he heart oil

so he could so was stone he with words

the the other could with some the Seelier of

lies "the Hero's Role. That he free the Seelier of

Hitarial and cultural hardina of the My.

Audeny of Mudiene. In 26, 1815. Augusted

in Pryshe for July 1925. Vol VII. 1te also my in another paper in Psyche Vol & Jan 1928 an environment that represens is trely also required. Ide thinks that the public how is a reproduction of private returation of spect peralty, each me uparates lively into actor of observer. Situation of horse a representant of rocally being divided. Money is wrong also in failing properly to menue organisality. G. MS wolf. This tre up unth large- suite origina. brution. also Polohoff on lutter account. ing for idleners. Money is also a large put of the wils of power of Candlordism Enut form rapu on symbolism of solt show why solt tage is so

about on the policy

To think that I can spend money more windy than others & i. to get it & give it away as I think but is a mustale for it attribute too much unter to money. Prisonal revive & perisonal example one for more polarle for wal (mitted) good & progress. Thought I ought not to try to aim to do good" hayand the yeles of my example. Jung away mong helps meetly the down a name, much, in fact it may have both, by patty caming false puch & complaining & bladen in down and informaty complex I lack of rely-dependence in receiver, also pertipe recentional. It would have not appear or and,

Polape the Indian font los to all Its when morely in order to get some money.

Hindu caste has some good without of yet is not limited by goography. Tends to water good minutain standards of work-

although wealth is a flow, the 4 it is many to think that it can be stood; get the flowing is premented the specialism of that premented my pulsage he expected in money. Or is it the humbely of processe that is fairly perment to can be stored? an assemblace of moder appears to be a fourfold, me we decline with a more by four makes, high, loud, long, wich (tribe); that is, by four coordinates. I'm spen an adule a great

a harma yoga, a way of maning oneso conceromers and ones broundeder of the time salf, of Jod, a means of myling oneself with Jod what a great harma-

If we are all moderals, but one,

If we all parlate of commonwess, of

homometry of time, as C. Wood neggets,

thou one lygest job is to menere on

commonwess.

Febro. I think that youdher has your up for the great typing to woo majority of them want Indian freedom and are untling to tel the Hudis uffer and win I. By showing up the huntations of the on offers, by present regolistions with to present the builties from joining the Br. in typing to stop the Congress The fact that the man & end are one, that the a traduct good and does not justify a had nome , how prome that he V.R. is of more than a more taction, it's a way of life. Roger band today

means, but not an end in ledy
But I differ, Some is an end in
tearly, if at the one is vally a
unit, for these love browns
ulf-valiration only-expression.

Jod is love, then love is god.

To make love is to ruch good, - the
longish of end.

England is now a a much tryster financial and the posting I related In I wanted the ware lots of people to administer the capitalistic mediane or making (got) for heapt of handers. But not as I have some I have a but a so a I have some did not dans give I walned in the last of much prestice in

July a few banking and enducting. So there is not and that few have an informity complex weams of close association with Bre. Journos or ing industrialists. They tack elf-onfidme o comoge. So now Now one not enough strong Indians to whom Br. com two own the maline. !. Br. dane not under sufficient overlines to stiff the gold I had a see and were away many from the Congress and make a ling & alrong money and to carry on. Transport is true it means not only what I figured out before but compelling The Bre to buch down on all the elaborate

R.T.C., to magnine Conque as the chief power in India & going buch on I wanny carlier amount), to want till and of anul until her Viceron comes in, manufule allowing probably o met making to go on fell force. The R.T. C. delegates (Indian) would have to take a back seat. They could no longer sely on their tolound I mum but would have to make new contacts with a lluglow. It would slat off W under a handrap. I do not thank the English Johnals a Commention are ready get to swallow such a come down on Br. puelige yet doubtless they are would that if they do not there will be a peaconto revolt. Jet gandlie can Chreater the with that all along though

the regulation. Englishmen will hate to come out to India in the heat, To come to India would be a confección of loss of postings, and in I while then would not be made opportunities for Br. utigue as in doudon. It would put Indian delegates on a more self respecting hairs & sharm the hunding into better altitude. The Indian would then he close to this our conditionail. It would regime maperinos of all the press ndimus so that Jullie opinion could follow on gondlin would must on now opennesse of drewing, He would drag Br. practices into the open in a way that no Schools would dance to do. The well muning of Bee proposals would be

show yo to the world, Uneman reportes & Compran reporters would not be so fooled by Ber propagada, for they would be rage to lan the justine gree wide of Indian lader. Br. afreal to do this will hust Be gout among the Indian hisdunts Silverals + tending may much. Musetime the Indian police morale would be compling, between the trial of the spectacle of the Engrew merenfully hearding Britain in Indiana conference. will would to doct ful that it is halles then present would or will want to my yes. But Reading, Peel, Someel & other panty tenders in Se. mell refuse. To it will be to

split Br. parties will fully. Charlill mell rage a his follows will merease. Jabon Sept Winger will also merens then from mutt the yestate of hack ould! werkers. The falmet mill be low by other domestice troubles; the Bridget will be so aspulling that wolvedy well want to assume control . Moundaile it will be opposed to the world that gardlin has outsufted Fritam or tre. soch or prestige will fall unwaly. Compar putings will ine immedy! Willington the commendence. He would certainly by signing or a very good negotiator in midde of things, the presents

the regulation of on the thought the regulation of on the thought will be probable to deep and the solle and will make a having on the will take a week.

The Br. valuation that godhi he has so closes will know this self orfidence very hadly. I whally already the police morals has decread.

least right stong is not time it is at least right and that he there. He must have been been that from romanne fairly done to fairly done to fairly is true and the believeds

come to know it, they will now me that gandlin has outsutted the ore. & is for more clever than Super & Co. That will draw Isherd tormed Congress. Br. and sevents in I while will love heart menly to how that godli o the police all me that. I Jamellie has proposed this of Be turn it down, much of the above will happen mentales, because it prove that Gordhi has taken o retard. the monel and and intellectual instaline. While the Br. are dending, the Congress horale will increme & the probability it also. The offer will leak out and Br. prentige will inte made but especially in I dia. Jadho will now rem are reasonable to all Indians of the Br. efund will look still more like . Interney of determination to allow no val ulf gout. The Viceroy's morale will be wealand by his contact with goodli for he will know now more about police tentality a Indian frances. Jumilis staging in doudon, together with M. ali's death deprives the husling of their two front minds + stronged personalities

I am convinced both by faith and experience, that to maintain one's self on this earth is not a hardship, but a pastime, if we live simply and wisely.

—Thoreau.

It is not possible to indicate more than sketchily the attitude and conclusions of the work. It holds evolution to be an inontrovertible fact, "proven up to the hilt," acceptable on the trength of the fossil record alone. Its point of view is neoDarwinian; it does not accept the alleged evidence for the inneritance of acquired characters; it dismisses all theological, nystical, and teleological theories of evolution, including Bergnon's élan vital, which it regards as a vivid but scientifically valueless metaphor, and Mr. Shaw's Life Force, which it derides as "Lamarckism in caricature." "It pleases Mr. Shaw," remark the authors, "to tell the world at regular intervals that Natural Selection has been 'exploded,' and it does not hamper the operation of Natural Selection in the very least that he should do this." But though the authors accept Natural Selection, they have no emotional attachment to it:

The biologist can also point out that Evolution, whether looked at as a whole or in detail, is very far from coming up to what we might expect if it were in truth the realization of some exterior cosmic purpose. Firstly, it is extremely slow. Then the method of selection is not only slow but wasteful and, in higher animals at least, involves

great suffering. Worst of all, it has achieved much that seems definitely bad. Evolution has deprived barnacles and oysters of movement and brain; it has produced the female mantis, who begins eating her mate during the act of pairing; it has generated the bloodthirsty land-leeches and mosquitoes, and fitted the ichneumon-fly grub to devour its living caterpillar prey slowly, from the inside; it has brought into being not only strong, intelligent, and beautiful creatures, but also degenerate parasites and loathsome diseases. In brief, we are confronted with the gravest theological difficulties if we too light-heartedly set out to see purpose in Evolution. The wiser and saner course is to acknowledge our ignorance of ultimate causes and designs.

This view carries of course its implications for human conduct and aims. After pointing to man's utter insignificance in time and in space, the authors conclude:

Human dignity rests upon nothing but itself, and man's activities must have value in themselves and for their own sake if they are to have value at all. That is the outcome of modern astronomy's impact upon the complacency of ordinary thought.

third book presents the manifold evidences for evolution; the fourth, theories of evolution, the mechanism of inheritance, and the A B C of genetics. The fifth gives a history of the forms of earthly life, and includes a section on early man. The sixth describes how various animals get their livings. The seventh is given over to Health and Disease, including bacteriology, form that observable in the amoeba up through that of ant and bee colonies to man, and there is a through that of ant and bee colonies to man, and there is a through that of ant and bee colonies to man, and there is a through that of ant and bee colonies to man, and there is a through that of ant and bee colonies to man, and there is a solutions.

This is a human in of the value of luman time realeg. O verlooke slaturity of for unitaries This accepts the Buddlint iden tent suffering is the out or at least a very great eint. -To lumas langs. unteropomorphie all this argument the equivalent of quotation does not ryme with Emopeon 1950 value i. it cannot he a realization of some purpose. Childish.

En Plance

Ly Relundinath Tagore

Transfor Bengali

Toman Spectator, Feb 7, 1931 at the mount of parting, she turn ed her face slightly and gave me her Putte immense world where shall I heep that mugle glame? Where is the place that is beyond the went footsteps of seconds, minutes and home? "Will this glance he lost in the gloon of night that devous all the gold of autumn clouds? Will it be world away by the rains that carry off the dust of nagheshar flowers? How can I live amid The

thousand distractions of the world - its vanity and its sufferings? Har midden glance wandered over to me ignoring all else. I shall weave It in my songe, I shall land it in my slugmes. I shall hup it in the paradice of hearty. The might of the crown and the walth of the rich do not line. But does not a tear-drop contain that nector which can heep a momentary glance alive forener? a tune of my song murmure in my boson: Let me have it! I touch not the lingly crown nor the gold of the ind; but tiples like that glame are my sole trasme. With them? make a garland for clarity.

Judli the other day ofplained wollen work a water of technic tastre. He told Indians if they failed to me it then would fight among themselves. It forms told and they would be soldwith themselves. It

Everything grown there with tremmdows profision. i. To cultimate any water sprind growth, the others must be resolutely cleared away. In a gooden, even a rose is a weed if it is in the way place.

I on count have shallow & is

mance the quantity of lumme life, one can devote ones ungers to approving the molity of life for others, a this line believed many fine relations (Hala!) File 22. Todays Indian mena, - that Sapra & Co an ophemeter a placed with youdhis, while Br. gout mule in India are glooning tends to confirm Swings story pried love the Indian tendente from the allachment to Britain or thereby wealand the Br. chames in care the struggle goes on. Manuelone shill o statesmany. : Lucy whaten frank is slaping in Soudon permanently because he is too proud to go home & admit that he we wany and Jandlie night, or ile

helping the Br, organice the hundress
into an inconcilcular group to fight (tindress.) that it is the former of that we will
not relieve to India until after the
thought is one.

people. The creditor, if he is desert, close not must to go with the de for few of reasing to follow his action or to the reminding him of the delet. The de feele self consisses about I or morpholoshed herance he cannot repay immediately. Payment of intent does not

Rich me too, are londy. Prople do not ush their company for four that the ind person will think that they want rowlling out of them. Therefore do not become with and do not lend money.

Be mu to refer to Deven allerio The VF get for Pence" in Chyp. II of my book on N.VR.

since all life organized organized velationships (eq. in each molecule or in every somety), and love is a recognition of the altimate of multiple of the altimate of the land of the altimate of the love is life.

when I with to upton Sunday, get hint of high are not a west of individual of middle of large reals organization and money interest of valuations. It is central body to control prices is not meneral a could: with effective.

give the worker the fell value of their product.
This against a many of doing it to hVR) and
thinking out new many species. It will and
Single top would probably do any with will of
private ownership of land, inthout again,
and public ownership of it herewise.

have any quantitative expulsed. (2.9.

aesthatic, religious athered or wind, human,
most (route), polities,). No, there are
mentifie a eligious againing quantitative
expulsions which are partly aful forthe.
They at least enable as to make the place of
the problind power, the the place of

al political power is meaned in

muches of slight, going, and men,

factories, ite. Social predige is now

velicular loggly by dollars X muches of gene

1 persenior ('unplied 'entire').

Socialist is because the socialist

party is only vaguely painfix. It

has no platform to and any of hum.

It called for voting a companying

to put Socialists at read of a

workent State. See the result in

England of Jenny.

Polishy the Indian wealthy me (Stanwais) are also wonging about a possible present enout, Soll

Franing that the might don't Commission full black, they are deling to gardlin. They outer has topper plans to either the Br. or the Comments. Doly a few) thinks that only a few Indian endustrialists are you Bulish. Those who wently Indias only one you offer are mostly rapes doth muchants. mining against them. The humans are primarily traders.

Februar. all the Br. excellent own gold, and the offert of Br. hambers to maintain the gold standard are of a avail to rare Kulaine. When well fail gold will not avail, for it is only a symbol. Also a dying symbol cannot be remarked ment, in holding it about and worshipping I. The cames of its

harbure are buyond bombers control, and sum bankure are not agreed on it. American bankure are bushing away from the gold stand;

The Feb 14 S. Time men that all India houling Sugar has hund down the RTG. proposals makes matters Cook more difficult for Bulan This puts the moderne in samuele le rame position as Congress, the for defformat recessors. Jennes the RT.C. deligates till more alone. Mahre the muslim delegates want to have another RFC - India. So gandlie nume easonable to them. So when Mulan refuser Brugues request, the Muslims too will be estranged Toughto were about Eylars in

Booking walne it den that gout will refree goulding regret, So goudhie will call on energone to some the struggle fell titl and he and the other will some be arrested again

willington's office with andrew, if the indicates that we is not a guitteness or a strong was. It will be will make had went about he will make had went about in India.

ree that the R.T.C. policies wort work.

Vieway's are about to change. Perhapse change home gout at rame time. No partials point in huping on with below Party, expecially if home final policy is to change also. With a change to probable, pushapse communities would be willing to

In a my the Brown of finance is a structure of finance.

Time is stronger and will much the empire.

If the from good change Br. Salvano

will away to the left of time I will drops out of right. If the home gout change, repursion in I die will grow shonger of I alie opposition o begrott will stiffen a rolidify.

Does the I ish analogy apply to the I while I have to good respect to very few inductions. When Br. haves Br.

I die her judige will suffer so quality that the I die day Pierres will not hold on so had to her. They must take exteriorly with Br. I whise. I dear will go in will you will go in will go do.

They want take exteriorly with Br. I whise. I dear will go in will go do.

power in this case is on Br. D. ride, so the pretize will operate to whom States.

its how how so hamped a charled by Br in the just that they are not against Br. - when and the huttenful.

Mere national planning is not monghe to

. Books by Buttand Rumle:

Proport of Industrial Civilization, Selected Papers, 5 captual Evany, Proposed Roads to Freedom, Problem of China Cent. Co 1922.

Re symbols look of D. adolph Muyn; D. lon a. White's Dr. Smith Ely Jeliff:

Du. Jelliffe & white speak of the upubol as the type of tool at the payeline level. In the phylogenelic history of that development which enhanted in man, the symbol has been developed after trying and laying ande in the post all other tools, became it alone offers the means of unlimited development of mans control over malure. They undude the conception that the symbol is a some and a carrier of engy, and stress the upolance of archair symbols and then relation to somative are well as mental

V. Stefansson (the yplan) - " a dangume adventure is a sign of incompilme." Whatever you add to an from his intelligence. "He went worth "determined not to be a hero of I could help it."

In the light of the forgoing purlayer clinit made a mintule in not appending many yours in service to the poor before he began to push reform In that respect yould have been miner, a house the Jount more does not done touch him This I consideration adde to one administration for quadhis national.

M. Hannet, once prime minutes of Free and, " We are intrusing the leath appoints of English her appoint the has been deliberately mentioned has appointed to that trade " another Freedman mid that English multiout appointine is a Colore any gireda d'argile.

The Bradley - "To be charte to to have the book in the heart Their divorce is the one thing which in the one makes muchastity".

In a parent community people tale nowe as unmitable and fallful, - un, rain wind, mow , The reasons much on regulation of man. So they come to consider the power of human ustitutions mulady & mught what comes multant most. But IVVR leader them to be contine about metater trong. Industralium has the same tending. But NVR will make men more finely coatins then undustraling has. will make them masters of their round amount and ind them of free Charles will give them more pomer

Hermanity & a whole. My vanities, frame & pudes find expression alcumber on the would by countries & violence of all hinds. The Indian aboutes go on largely became of well faulte us there is individual demenion of English. We as amino feel flatland in the wind precling & so we easily believe what Br. your day till me. So also with Bre. middly flower clause. To help Indians, I must printy my heart, - not only of grown forms of enon, but of fear or reparaturers. I'm custine any of reform lasts in advolued .. They must purpy themselves complete punty of heart would end not menty in admidted muthers but in much sofon. The war and he would be filled with any to alposters or the many & completioner of his tymple of

win willed (hVR) were weed, will be not potent - with them any me

matters in the Congress camp is undoubted by as bridly mintales and warped was as it always has been. If my own period appearing. If Dr. amin own period appearing. If Dr. amin hand handaring were bestout, undoubtedly Baper has won them by his commissions.

The deine to feel meful to rombody, not to feel on the slely, manyloged, is one form of the own of human
unity. Hard action is another, on a
lover level.

Read matthew anold's Culture and anachy.

In the round organism love is blu blook in the body. The only way the body alla con spendere a not die o by being walked in a constantly changing stream of women, new, rounding blood while carries off the meter and lings her normalment to prespection. So in routy, men can spending or him on unde unto provided there : constant consistion of underlanding & love. Pulages also of freeh dear.

Swang it will be better political and economic, but there will be a very great economic thangupe between I die capitalism Br. capitalism and mass Surang oftends.

In this my book can help. If it an claiming the minds of the baders of the personals of the personals on to initing one capitalism. Here the weeking for making a very clear analysis.

han 3. I think the Very have been lugly mound and enlightened by his talks with Bape. Portage he has really begins to industrial the ends of Br. mle. He want perhaps four Wellington's attitude of character and no doubt wants to end his make person by a really constructive stop forward. But Bapu will compel action that cannot be your back on. I whally the Vicing see how determined a powerful the toget are o probably the dangers of present wealt are

rapidly increasing. That shooting in U.P. top refusal was represent. Schutter will be apt to gold the beauty he see Judhi. Judhi day of iles was not apportune.

how 3. I mysts news is defficult to med interpel. O. the whole I think it books as of Brutain has had to give in along home suggested in my letter to Muning. Butan may be allowed to retain selt mines, but people will boyent yout salt a use only the free salt. This will give analshood to grant a the varide districts. Who allow Bro to name has form. It looks to me as of the dange of procent well has high much together with a winning of hoderates of RTC. delegates to the longue on the view of another tite, in I die, with Corpers as principals. This would

allow the Indian of T.C. delegales to same their faces by saying that their wat in Sandon had made this new conference possible. In a reme that is true; it did serve to educate and frighter England. Probably the Muline have deserted Bro. or the Moderates joined Congors, Br. is left with nobody but the Pines o thy belyles because they comet will not join when they can name distational power. Hobody welly loves Be for weelf but only for what they can get by me and a presume. how that he is hamsling molady will bely her. Pulsages the landlands too, unless that in come of a present revolt the Be count relp them. So evently wan lowed Jullin for help y he

one books. The storm my bouch one from and if it did the would proper to have guillie at the begun that he would find no that she could come in your. Also she may now he comind that she will stand to love all if the is land, or will only love part if she whenever political control.

Polys the pileals in England joing or the Trades to sport Bill is were the the last of the the wind that the wind that the list in their teeth of are defiging the would, will count to the Palage this is what she cannot end.

Palage this is what she cannot end.

Palage this is what she cannot end.

To wing.

would have made Buju & Conquere comple at last munte. de Voire mys, 'I In had vally won the while in the gaper of the headling would have hen very difficult. as Bapu game points from the Br. The Indians in the by wantly will become bolder we gout. They have lugue to do so already. Be sence the. It's posible that Sie attum Sutter has compelled geo, Schuster to modify his finnial policy of took made a dent in that womenter mind. When a new R.T. C. gets going under Bapus lead the rate will all leave the miling ships. The opposition to Be control well merese so rapidly that the well have to yield all. I a few Be may - the gout the new helond Jeling will sweep them away very coon,

I think the tro. feel the landslide coming.

Brown will let them same their forces

that a will not humaniste them, but

they will have to go.

They will talk bondly about how they have been so generate to India of how the R.T.C. sould the day of was their idea, ch. ite.

Man 4. Bayer sume to have won, much as
I thought in my letter to humany of trush 23.

It will take a lot of supptiating further in

I alia at the 2d R.T.C. Note that it

is to hi in I alia, on much more equal time.

and when they are attled, Prestine will

have to salify them, because by their India

will be putty woldly inited. The terms of

the allement will take the should out

of the Indian police and well probably cause a number of renguations of Br. provinced governors. The total pulatting will now be vitty more offictions because of Mapins prestige, the Pra. count on it warring mane of lack of sottemanne. But Indian mill man wall Ind bulind or work for the doll tropiett of godling would influence will enforce the liga togeth. The will be manyte princhasents and denotions of probes to make them change them them. The cut in the sevenues well compel a cut in Bryne well was start to get scorouse many for the mence & will put a come in the I when exploriting. no try compaigns all for and public openion will brook the prope out

from under the handloods. Jemmy, Jagan, as a others will recent their show of trade. Br. frame will be found out. The mountain & printige of the longers will more morning. Due the police morale i lowered, Sr. count recognie by mens of the Bre anny. The word Imosphere will now be so deffect ted do my offices & high combines will want to go home some of the commercial people will stry, but not for long. Then will be a ling take to experien. tomal Br. control my last a comple of years longer, but it will break. The armyone is hard on race magnety. Br. count act equally to people of dark shims, & when compelled to they will withdraw. I a the shappe of mours for sconome maj ar I when I whaterholds my unud

se of In may be very suffel. That well bely as capitalism more than any other wil of effort I can make at great. how the Propries unhadretong little to y.). he my that further and talion to commend them that fall complete devotion to Isladi by enemyour would have won Iwany unthout ent to and disordiers. It would have ment andually entire uly whomas & mysheaty & mall organization. That ant of duration or ulf control would have comed over into every will of life. But this men fully that he will pour Kladi shadily: Then will be a great duration or disintegration in Br polities as result of the indian

change That will wealen the morale of the Br. deligates to the would MTC and of the Vienny and appear officials in Indea. Dr. will about on India politically introly uttime 2 a 3 yes and after one you more then power will be only formed in India. Ty and I die will not continue as a Dominion, of Mara grande will reparate her. I Your while this will really be the when my of the entire empire. S. If we mill drague with what Be has done in which 4 will break off. Contact The bonds with other Dominion will peakly when as Br. presty declines. Colored must is now beginning a Ptulypunes of well mercare there and

enguler the in the world.

The wines of Br. officials in I have

will be the first to want to leave, because They can no longer be wouldy suprison. Sing. Sulmille has had to impose Taiffs on Sureadine cloth in order to grang I die gent todholders. So On france defeated Sancastaska who tradition. Let du finances too have been defeated on broader grounds. as none as poline morale graz lower the personts may me all own the country of my during the tandlords' from. Inen whether Buyon would by to hold them.) think he would not do amongt to you it. But they. Man 4. Gamellins Uned to begin your of findmed & military autonomy is not grutel at record confermer will be made

good, this time with a far more imfield I while health and which while the power of technique of h.V.R. Britain will be for more change of mying no this time

Some people think that gandlin is number a tool in hands of Indian financeau and industrialists. I disagree. Once the political feedom is altained, and as a part of altaining it, he will just a crimp in Domes of the Indian expetalists. By inventing it VR. he has done this already.

gondhis ain duing this two will be to write I win mon competity and organism the Congress party more wouldy. The prestyr of the Congress on its achievements to

date will enable this to be done. He Made Congress meeting will be an unward help towned this. It will meresae the fuling of solidity and relf-confidence and somewhere vostly. Psychologically this making will be of tumedous importance. In all the villager Congress propaganta and organization well gain guilly. a my of handling pearant lax granames will probably be evolved or strong prome brought a good may case. The promos for iduction of the any will the he would . Frage will not the danger of present revolt to compel the landlende of industrialists o moderale all 4 join him in demoting frages

must be admed on he will had the mostler what into a your had of the present to promit on the Britis. He has told them almost that they must give in on the point, on he will stat another must.

Probably the Be think that the excellent or dolle, lynn o open will du down. But Bryon will tell the william that they have till got to work for Sweezy of this is the way. The I have regulators will get obtate about fine outter the of the Very vous met auther one the wands it will only add them to the I whim demands. The Moderates the Supra, South of Jugalian will love wight with the nation or in Be upon too.

I thud it whely that guildin will um our the Mortenz, o then have a which I will are the orn. Br. will argue that the has compelled to year to come into her where o that this will some I die semaning a Romina, hat at all Longren has come in on Congress' own terms. If congress withdraws It because of Br ofmed all I while will me that the time with not ween to give undependence. The former deine to stay in the spine is much live now then it was, and now with the frank amount , many will peak their wal wends. Bypu's diel has been so unch greater than that of hooderster that many more Indians will now that him I went to wome a shough of to press. . If willy lies in molning apposant welve the hopetermen of his position, that

direction. A temporary buffing of the terrior will primit her to realize the attention one fully. The growth of Congress thoughth will be found upon her consissences. Probably the S. Ofice with will make my Indian realize the follows in possibility of synlite as a dominion.

Experience the remaining 7 points of we how they are whated to the time selllement.

It is inquificent that the long term inno of Bro. financian towned Indian willburst is uniformable or grown.

Milan dene at top presents on lead were for danger of present most or godhis well opposition. So must increase duties on cultures a morne tapes, butous duties will some Successive a their weeter Br mode it have. I would tapes on what and moones will make Indian hadenates, la lode industrialists of financiero all mon eger for complete undependence, tobe ind of inclus of Br Apriles. May have conferme at Sunda for who of foreign pers consequents. Br. will have to und out about the some delegates they und in Sundon. They we Several me old mue a will hate to go, e.g. Reading. They will probably wint till I mining gets had lafore they and out anyone. Willingtons lendy sounded to me like folly. He will not be trusted by Indian as I were has been, The Br delegates will have to be fairly rumerous, because they count trust a your or make there. Polages I have and delegate? The manualty of Congress W. Com show They are me they have Br. in the hole. The demands of vargens at 2d confirme

will be prompting. They will talk it shought to filly a rest thin one, give a bing time fractional authorized will go alad.

will demand plyingotentians, Pal any satisfy but not amond. Typed will have to have a function of promptions.

Roger will my when do presents get off? amount of that political books and go before aronaine of the will ideal but not try to anote it, think, But he will not intended it with the gives bround the will a broken a change to with it with him. Prohips the winder a world with him. Prohips the winder a world with a world with him. I the present outs. Goodlin is ming the industriality. No other country has beauted the art of man think so offictively or only NVR. can end captitude.

It is possible that Buph has extended from the leading R.T.C. Moderates a pledge to your him in civil disobedience if at Ld R.T.C. Britania does not yield.

pendence than the hoderates are ... They or others who throught they could wine by talk with row he easily to you know if after the congress to be talks Be is still obstime ate.

Scientists ray that God a values are authorpomorphie. Yes, but so also is since all man de and i containing the imprint a character of man's mind. Some people say that is 'cruel', as if where is 'cruel', as if where is 'cruel' as if

yet only heaveny. The Be talkers would not be made and the mediat to admit that they would give up lands

reised from planants, but goodlin could not have unusualled that point unthout loving all standing with presents. One to Journalal being against the agreement, there were former unions of discussion which turned out not to be true. I do not believe that goodlin would have will been will be a determined appointion.

It is a question langely of how to win I diam with and pay off the next convenion from Britain. I think to thingdon's optimize builty belief or partly yourse of real intention.

muting it will at heat some to gride goodlie or other mystiators to to for wome Britain. I am inclined to think that organis plan is would, though it is difficult to any at the distance.

Mus 5. In Bayer have done this Ruman

so, that would only and by mereaning their commedia, and he a complete several of all he raid last young. It would surje the Bolishandi thought

Mas We can't have a latter confirmation or individual political life until relationships between purple are better. The regimes more indundual punity, clear thinking, comage and love. ree us value in political actually. Butter to confine ownelf to personal sudhama and neighborhood ulations o to the hundring up of a sounder economic system. I some pulups a political munder in order to try to hand up a new sconounce and would regition what I do not like is his dread of further suffering, exposed in the interview this moning, his abandonment of the personts and his

acceptance of the primes. I do not me how a new ystem can be wolved while actively working with the set of values epitonical by the Pines and the Butish. also the appealing for help sounds weak. Unity will not come apout by appeals for help, but by consequous and fine living and acceptance of death when it comes. The strength of the Butish Empire and of capitalism lies in the washness of all of us, a device for flatting, social mobbing and pride, devienere, gred, impliais on quantitative confined that Gondhis program is right but he has failed in application of it. It was a fine

hup qualitative aspects aline, but the other

before quality can come into its own. Iggs is right in plaining personality above all

with the failing in India, the betall
of foreignes and repetially of the Be will grath
increase, also the litteners. The Indiane
who take gout service will become worse.
Gout appears will invesse. The character
of Be. will become lower.

Kolitinolom Bolm was right. Don'the a political man. To deal with politics as grallic has is to try to hailed a hinder with depetime material. Bad institutions are a reportion, and a cause. Accept political will like had weather. Court and it by at ment opposition. Be usely to die, but owners will with good. If it result in the had conditions creating circums of the defections, then they a those parts of the

the body: Comentate on men junty, Sine a fine life for its own rate, not in order to influence other people.

The True agreement is politically, for the mouse, a complete failure. Economically the struggle has injured Br. probably more than I while I would gain any se hample is doubtful. Morally it was in not entirely a failure. We do not know whether the hunts were less people of touched premently or not. The world as a whole think has of g. B. I work of I would as a whole

The Viving undoubtedly hours that Godlie mind was weakened. It was probably imposed in order to crack him up. The Br. probably bigued that negotiations would be with him. Jamelastal is whent pulsages

British and of puty for the old war.

British the ingles and about not trucking competely any man over 50. But I think Don said about the called the fails to balance experputtiological species in we other weaknesses.

One thing that makes fighting coins
than N V. R. is that in fighting the
endous malle us to fight pain. Heat
also happins in h.V. R., but her after.

Man 8. I make they will go on. Molady is defeated with they believe they are defeated. Notably is imprior with they themselve buliane they are imprior. But those who believe in Others truly can make inferior.

as Supposed points out, England but wrong + her power declines. Her compaign was India, while

outwardly a trought, has shown tothe the praudy y last minds of I dia the real nature of Br. polities & andustrialism. .. The last people will not cooperate. Khadda program will probably go on. I hope my book my help. If there is a Emopeon was in next 15 = 20 years I willia may get her freedom, but allerme not, for she has not enough unity. The job of Indian is to haild up an indigenous economic system board on agrice . I willage induty, also to make round reforms of attain ming. The select of the women will be a great advance. Joudhis has developed the night telinique. Proluge a new brader can use it. But negotiations should name be mught handed with an old man on wealer mole.

gondli cannot make any agreement with molling now for they have be has no more power. It has split the Congress in when to obtain with with Mudentia. When a man enable muntilly does

he then show his fundamental nature? D'ors gandlis shift to Moderates men once a Bang always a Baria? I never tiled his taking money for the arbian from a cotton will magnote. I whom where are different on that from ours. Jundhi said last spring that he would proper chaos to continuation of Be rule; would go on in spite of wiolence; did not believe that I alia could stay within the Empire; that they could win only through inflying without limit. how he is thoughful that suffering has stopped for it would have been 100 fold worse of if the regolations and bushow down, It may by want help from Br. o Primes of U.S. He rage they will remain in the Empire. I hat sounds more like convaidice than imple hugh down.

Rechetering is a would work for going to a ... mall place. of. Souddaly rachet. If that and

and circlination very rapidly. The much, is a Given a aprime, a half infinit the south. Soundlady rashed will help broke down all the value of " see moral standards in action, and as action at the tradad the tradad the also though the country at large.

It In which the comparison butume

and power available to former (or 190 commission

bris) and h. p. available to industry, it is not

would if it you go on and my that the food

is all to be committed into meethering

that the supplation ways should

be compared to cool ways, not to prince wome

former the products much by the

former the products much by the

palays not valued to tiply in many

palays not valued to tiply in many

as those by all indust, but biologically

they are much more unpolant. One reason for touffs is the shooting menering costs of gouts, a of mulitarism all governments are agricing to by this means to make people pay for gouts. In your to Donlin's new look " Brime adipt", the remains he proposes would not make it cause to use foreight, because the would not appointly down down the changes in the wind amount, nor would it make possible a more quiele or longer underlanding of the fluts of mile changes. Man 9. Futter consideration makes me severe may opinion about the I whim time. I regard to the return of property, it is possible that caste pressure will take care of

some of it and Congress funds come the rest. at first I thought the probability to me would present it, but now I see that if the police try to buck it up, the Indians will privat to them it will be back to the same stage us it was hefore the time. and with the longers leading at large the proletting will be more highly organized and intermedy pushed. The work will be of great value in decephing o training a organizating all proupe. The were will be cut low. The roll withenest will see hunt the neverne more than The will now admit. I were swary mening development from within many economic bevelopment as well as organization + draphue. Khadi mill go strong, as well also I when wells. The fact that just before the negotiations

more down or the Committee were about

to start for home the Vicinoy called gandle had shows that it was the Vousage who gilded at the last mount The point about the police could want, for \$ 30 if they stop they be morale anyton while if they continue duty wole they continue to disting the gout in the winds and beauts of all the people. I grew Brankford yeggeneled the minimum of a present revolt, as he was unused to I down poverty. Palage the India udulualists then they are ming gondlin, but they walt my find we day that they were mustalien hulleigis teller today was good 9 how and a good of the wither to Jondhis meresid word stature.

That Jawaharlal is with goodli showe that there will not be a split in the topper, also that maletings was not bester down by Vierry a lost his judgment.

Much 15. To anduded would would intellectually we have to objectify it, or externalize it. Wateling things, a ving action done by others is one my. This rypines livere a prementy reaghbuty. but doing the action onely with our wholy endy. In that the only a purhal understanding? With the mind only we go though autin value wyong murale rettings without jutting forth all the anign or getting the winnels channel and the body for with We can also understand partly by action. Of what nature is the made.

slanding of the gogs? Identification of defend not, - doing willful spore - time actions of the muches or of much willing. action willnot allachumel a preparation for the. my reaction to the weent truce shows) have attachment. I am not stattle. If my own heart were from reconstruct at wany, from anti. Butish feeling, form westweet or mobbing & pude of content, them I could help I while butter or I I lia does not remain from it will be beens of her own wateress. But I think the decline of England, as diputed by Sugfried, will continue even though I want way should .
What & Sugfied calle the drawy of pulitual respondently is a result of large scale organization.

O hydrogy is a mode of reparation. Rumber the line that we are buginto get ind of wind on won as we underdand it, i,c, reporte oncelves from it in the mind, The getting and of mil the speaks of is in ation. Mulabatinis tertative orlin. Spiritual identification would be in 5th deminen, - defined from your or true, i.e. in different subgray the action or thought. AB, that Bernard Shaws men it 4 their inferiority complex to purpy my.

a rely- contained, local months.

Tagore wants both to have his calle and lat it. Iok wants modern machinery but also sumplisty and out of door life. He praise the great were of old, but italies for a find of contration that would end them and then ideac. He seems to me weals. His acceptance of lengtithood belrayed his man wealness. He loves adulation and flattery. He is flattend by the the alterdan from Emopous & people in Tyl place. He is an analoust a pumpered from buth. His fruit perception are sword hand, from Keliti holm Sur. He is an utelletwal , with all their wealnesses. It is very offish and moundents of others. He imposes on other badly. He demand for a \$10,000 fre for lutures shows both his collocal vanity, his last of repet for america, his last of respect for the I window . I has justines . He is no

mapproachable galloof. It i not shymes. Fee

pleptly and mater it. The fact that in the U.S. the member of mater of mane anylumns speeds the maker in ording hospitals shows how that works. Who one simile ate, divorce ate, come rate, and bleaths from dynastine divises.

The Koreans my "Only man is beyond all wages; only a man's heart cannot be weight.

Mr. archibald Hundreson in his Contemporary I mustals "appletons 1931, may that the qualtel contribution which gradlin has made to the remainment of India is his own Up.

will not be disappointed. For Mr. Wallas does not conceive that "study" is simply coming into possession of the ideas and facts stated by others, much less their words. He takes it to mean independent, which is original and creative, thought. He has generalized his pedagogical interest, and attempted to outline the processes which productive thinkers actually employ. In Chapter Four he gives the gist of his conclusions. There are two stages of thinking, the first and last, which are capable of the more formal and conscious regulation, and two which are less so. Preparation, the first stage, is the period of accumulating knowledge, defining or deliberately laying out the field, employing rules of search in amassing and classifying material, and in breaking it up into definite problems. Then comes a period of incubation, which is a period of voluntary abstention from conscious mental work on the material and problems which have eventuated in the first stage. The third stage is called "illumination," the appearance of flashes of insight, which is followed by that of "verification," where again conscious or deliberate effort comes into play. Among the most suggestive remarks of Wallas are those which concern "intimation" as a sub-process of the "illumination" stage; that is, the phase of the rising or dawning of some fringe association. Wallas points out a considerable part of the success of original thinkers is due to ability to grasp and hold these transitory and shadowy intimations.

The reading public is so dominated by labels that there is perhaps some danger that The Art of Thought will not find the audience where it can be most useful. It ought to be in the hand of teachers, especially in the hands of teachers of teachers and of those in training to be teachers in normal schools and colleges. It is hardly systematic

enough for a text, but it would be valuable collateral reading. For American students, the emphasis upon the need of leisurely incubation, of allowing the mind free play without too conscious painful control, of adventuring in that border-ground just this side of mere fancy where most original ideas are born, is of especial value.

JOHN DEWEY.

Mr. Justice Holmes

OUT he does not wear his heart upon his sleeve. "Only when you have worked alone-when you have felt around you a black gulf of soiltude, more isolation than that which surrounds the dying man, and in hope and in despair have trusted to your own unshaken will -then only will you have achieved." He wrote the words forty-five years ago. But one feels that part of his strength-and part of his charm, as well-still comes from his ability to face unflinchingly that "black gulf of solitude" which no human soulcertainly no soul with a New England heritage-can wholly escape. He returns from this adventure with a poise which the snipers of the passing years cannot shake. He is a more unwaveringly logical judge because he has held his own against Plato, Kant and Hegel. The sources of his tolerance and his common sense are deep and lonely.

Perhans only a jurist as learned

human drama, nor extinguished his ja til st

tv

W

th

"We are all very near despair," he he said some years ago. "The y sheathing that floats us over its re

waves is compounded of hope, faith | t in the unexplainable worth and sure issue of effort, and the deep, subconscious content which comes from the exercise of our powers." if Even more explicitly he said: "The joy of life is to put out one's power in some natural and useful or harmless way. There is no other. And the real misery is not to do this." The years have brought him more gifts than they have taken away because he has continued, without intermission, to "put out his power."

One of Savate's aphoisms which love Brake like 'son "He who reformed him - self has done more towned reforming the public than a crowd of riong, impotent patriots." Blake write - "The invesse of a state, or of a more, is from attend in - provided or intellectual aminoment. Then is not improved by the hunt of another. I take are not improved at the expense of foreigners."

200 definitions of rousing.

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Read Watter amount Cutting I have . .

